AN ANTIDOTE AGAINST ATHEISME,

OR

An Appeal to the Natural Faculties of the Minde of Man, whether there be not a GOD.

By HENRY MORE Fellow of Christ Colledge in CAMBRIDGE.

Ἡ μεγάλη νόσος τῆς ψυχῆς ἡ ἀθεότης. *Trismegist.*

Οἱ ἄνθρωποι περὶ τὸ ἀληθὲς πεφύκασιν ἱκανῶς, καὶ τὰ πλείω τυγχάνουσι τῆς ἀληθείας. *Aristot.*

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To the Honourable, the Lady
ANNE CONWAY.

MADAME,

THE high opinion or rather certain knowledge I have of your ſingular Wit and Vertues, has emboldened, or to ſpeak more properly, commanded me to make choice of none other then yourſelf for a Patroneſſe of this preſent Treatiſe. For beſides that I do your Ladiſhip that Right as alſo this preſent Age and ſucceeding Poſterity, as to be a witneſſe to the World of ſuch eminent Accompliſhments & tranſcendent Worth; ſo I do not a little pleaſe my ſelf, while I find my ſelf aſſured in my own conceit that Cebes his myſterious & judicious Piece of Morality hung up in the Temple of Saturne, which was done in way of Divine Honour to the Wiſdome of the Deity, was not more ſafely

and ſuteably placed then this carefull Draught *of* Natural Theology *or* Metaphyſicks, *which I have dedicated to ſo noble, ſo wiſe, and ſo pious a Perſonage. And for my own part it ſeems to me as reall a point of* Religious worſhip *to honour the* Vertuous *as to relieve the* Neceſsitous, *wch Chriſtianity terms no leſſe then a* Sacrifice. *Nor is there any thing here of Hyperboliſme or high-flow'n Language, it being agreed upon by all ſides, by Prophets, Apoſtles, and ancient Philoſophers, that holy and good Men are the* Temples of the Living God. *And verily the Reſidence of* Divinity *is ſo conſpicuous in that Heroical* Pulchritude *of your noble Perſon, that* Plato *if he were alive again might finde his timorous Suppoſition brought into abſolute Act, & to the enra-*

viſhment

viſhment of his amazed Soul might behold Vertue *become* viſible *to his outward ſight. And truly Madame, I muſt confeſſe that ſo Divine a* Conſtitution *as this, wants no* Preſervative, *being both devoid & uncapable of* Infection; *and that if the reſt of the World had attain'd but to the leaſt Degree of this ſound* Complexion *& generous frame of* Minde, *nay if they were but brought to an æquilibrious Indifferency, and, as they ſay, ſtood but Neutralls, that is, If as many as are ſuppoſed to have no love of God, nor any knowledge or experience of the Divine life, did not out of a baſe ignorant fear irreconcilably hate him, aſſuredly this* Antidote *of mine would either prove needleſs and ſuperfluous, or, if Occaſion ever called for it, a moſt certain* Cure. *For this Truth of the*

Exiſtence of God being as clearly demonſtrable as any Theorem in Mathematicks, it would not fail of winning as firm and as univerſall Aſſent, did not the fear of a ſad After-clap pervert mens Underſtandings, and Prejudice and Intereſt pretend uncertainty & obſcurity in ſo plain a matter. But conſidering the ſtate of things as they are, I cannot but pronounce, that there is more neceſsity of this my Antidote then I could wiſh there were. But if there were leſſe or none at all, yet the pleaſure that may be reaped in peruſal of this Treatiſe, (even by ſuch as by an holy Faith & divine Senſe are ever held faſt in a full aſſent to the Concluſion I drive at) will ſufficiently compenſate the pains in the penning therof. For as the beſt Eyes & moſt able to be-

hold the pure Light do not unwillingly turn their backs of the Sun to view his refracted Beauty in the delightfull colours of the Rainbow; so the perfectest Minds *& the most lively possest of the Divine Image, cannot but take contentment & pleasure in observing the glorious* Wisdome *&* Goodness *of* God *so fairly drawn out and skilfully variegated in the sundry Objects of externall Nature. Which* delight *though it redound to all, yet not so much to any as to those that are of a more Philosophicall & Contemplative constitution; & therefore Madame, most of all to* Yourself, *whose* Genius *I know to be so speculative, &* Wit *so penetrant, that in the knowledge of things as well Natural as Divine you have not onely outgone all of your own Sexe, but even of that other al-*

so,

ſo, whoſe ages have not given them over-much the ſtart of you. And aſſuredly your Ladiſhip's Wiſedome *and* Judgement *can never be highly enough commended, that makes the beſt uſe that may be of thoſe ample* Fortunes *that Divine Providence has beſtow'd upon you. For the beſt reſult of* Riches, *I mean in reference to ourſelves, is, that we finding ourſelves already well provided for, we may be fully Maſters of our own time: & the beſt improvement of this time is the* Contemplation *of* God *and* Nature, *wherein if theſe preſent* Labours *of mine may prove ſo gratefull unto you and ſerviceable, as I have been bold to preſage, next to the winning of Soules from* Atheiſme, *it is the ſweeteſt Fruit they can ever yield to*

Your Ladiſhips humbly devoted Servant

HENRY MORE.

THE PREFACE.

ATheiſme and *Enthuſiaſme* though they ſeeme ſo extreamely oppoſite one to another, yet in many things they do very nearly agree. For to ſay nothing of their joynt conſpiracy againſt the true knowledge of God and Religion, they are commonly entertain'd, though ſucceſsively, in the ſame Complexion. For that temper that diſpoſes a man to liſten to the Magiſteriall dictates of an over-bearing fancy, more then to the calm and cautious inſinuations of free Reaſon, is a ſubject that by turns does very eaſily lodge and give harbour to theſe miſchievous Gueſts.

For as dreams are the fancies of thoſe that ſleep, ſo fancies are but the dreams of men awake. And theſe fancies by day, as thoſe dreams by night, will vary and change with the weather & preſent Temper of the body. So that thoſe that have

onely a fiery Enthusiastick acknowledgement of God; change of diet, feculent old Age, or some present dampes of *Melancholy* will as confidently represent to their fancy that there is no God, as ever it was represented that there is one; and then having lost the use of their more noble faculties of Reason and Understanding, they must according to the course of Nature, bee as bold *Atheists* now, as they were before confident *Enthusiasts*.

Nor do these two unruly Guests only serve themselves by turns on the same party, but also send mutuall supplies one to another, being lodg'd in severall persons. For the *Atheist*'s pretence to wit and natural reason (though the foulenesse of his mind makes him fumble very dotingly in the use thereof) makes the *Enthusiast* secure that reason is no Guide to God. And the *Enthusiast*'s boldy dictating the careleſſe ravings of his own tumultuous fancy for undeniable principles of divine knowledge, confirms the *Atheists* that the whole buisi-

buſineſſe of religion & notion of a God, is nothing but a troubleſome fit of over-curious *Melancholy*. Therefore, I thought I ſhould not be wanting to Religion and to the Publique, if I attempted, ſome way, to make this fanſifull *Theoſophy* or *Theomagy*, as it is very ridiculous in it ſelf, ſo alſo to appeare to the world; and if it were poſsible, to the very favourers of it; it being the moſt effectuall means in my judgment, to remove this dangerous evill out of the minds of men, and to keep it off from theirs that are as yet untainted.

And this I indeavoured in thoſe two late *Pamphlets* I wrote, namely my *Obſervations* and my *Reply*. In both which I putting my ſelf upon the merry pin (as you ſee it was neceſſary ſo to do) and being finely warm'd with Anger and Indignation againſt the miſchief I had in deſigne to remove, if I may ſeem after the manner of men to have tranſgreſſed in any niceties, yet the ingenuous cannot but be very favourable in their cenſure, it being very

hard to come off so clearly well, in the acting of so humorous a part; there scarce being any certaine Judge of humours, but the humour of every man that judges.

And I am very well aware that some passages cannot but seem harsh to sad and weakly Spirits, as sick men love no noise nor din, and take offence at but the smell of such meats, as are the most pleasant and strengthening nourishment of those that are well. But as for my selfe I can truly pronounce that what I did, I did in reason & judgment, not at all offending that Life that dwelleth in mee. For there was that *Tonicall* exertion, and steady *Tension* of my Spirits, that every chord went off with a cleare and smart sound, as in a well-tuned Instrument set at a high Pitch, and was good *Musick* to my self that throughly understood the meaning of it. And my agile and swift Motion from one thing to another, even of those that were of very different natures, was no harsh harmony at all to mee, I having the art to stop the humming

ming of the laſt ſtroke, as a skilfull *Harper* on his *Iriſh Harpe*, and ſo to render the following chord cleane, without the mixing or interfaring of any tremulous murmurs, from the ſtrings that were touch'd immediately before.

And I did the more willingly indulge to my ſelf this freedome and mirth, in reſpect of the *Libertines* whom I was ſeverely and ſharply to reprove, and ſo made my ſelf as freely merry as I might, and not deſert the realities of Soberneſſe, that thereby they might know, that no *Superſtitious Sneaksby*, or *moped Legalliſt* (as they would be ready to fancy every body that bore no reſemblance at all with themſelves) did rebuke them or ſpeak to them, but one that had in ſome meaſure attain'd to the truth of that Liberty, that they were in a falſe ſent after. Thus was I content to become a Spectacle to the world, in any way or diſguiſe whatſoever, that I might thereby poſsibly by any means gain ſome ſouls out of this dirty and dizzy whirle-poole of

the Fleſh, into the Reſt and Peace of God; and to ſeem a fool my ſelf to provoke others to become truly and ſeriouſly wiſe.

And as I thought to winne upon the *Libertine* by my mirth and freeneſſe, ſo I thought to gain ground upon the *Enthuſiaſt*, by ſuffering my ſelf to be carried into ſuch high Triumphs and Exaltations of Spirit as I did. In all which (though the unskilfull cannot diſtinguiſh betwixt vain-glory and Divine joy or Chriſtian gloriation) I do really nothing but highly magnify the ſimplicity of the life of Chriſt above all Magick, Miracles, Power of Nature, Opinions, Prophecies, and what ever elſe humane nature is ſo giddily and furiouſly carried after, even to the neglecting of that which is the ſublimeſt pitch of happineſſe that the ſoul of man can arrive to.

Wherefore many of thoſe expreſsions in my *Reply* that ſeem ſo turgent are to be interpreted with alluſion to what this Divine life does deſervedly triumph over, and particularly what *Magicians* boaſt they

can

can do: As in that passage which seems most enormous *pag.* 49th. *I still the raging of the Sea*, &c. Which is the very same that *Medea* vaunts of in *Ovid*,

——*Concussaque sisto,*
Stantia concutio cantu freta, nubila pello.

And for the rest that has falne from me in those free heats, I'me sure there is neither Expression nor Meaning that I cannot not only make good by reason, but warrant and countenance also by some thing plainly parallell thereto, in Scripture, Philosophers and Fathers, especially *Origen*, whom I account more profoundly learned and no lesse pious then any of them.

But as I said the Drift and Scope of all was, vigourously to witnesse to this busy and inquisitive Age, that the Simplicity of the life of Christ, though it bee run over by most and taken no notice of, that is, that perfect Humility and divine Love, whence is a free command over a mans passions and a warrantable Guidance of

them, with all Serenity, becoming Prudence, and Equity; that these are above all the glory of the World, curiosity of Opinions, and all power of Nature whatsoever.

And if the sense of this so plaine a truth with all it's power and lovelinesse did so vehemently possesse my soul, that it caused for the present some sensible mutations and tumults in my very *Animall* Spirits and my body, the matter being of so great Importance, it was but an obvious piece of prudence to record those Circumstances, that professing my self so very much moved, others might be the more effectually moved thereby; according to that of the Poet

——*si vis me flere, dolendum est*
Primum ipsi tibi.

And I am no more to be esteemed an *Enthusiast* for such passages as these, then those wise and circumspect Philosophers, *Plato* and *Plotinus*, who upon the more then ordinary sensible visits of the divine

Love

Love and Beauty descending into their enravish'd soules, professe themselves no lesse moved, then what the sense of such expressions as these will bear, ἀναπνεῖσθαι, ἐκβακχένεσθαι, ἐνθυσιᾶν or ἐνθυσιάζειν. And to such *Enthusiasme* as is but the Triumph of the soul of man, inebriated as it were, with the delicious sense of the Divine life, that blessed Root, and Original of all holy wisdome & virtue, I am as much a friend, as Pam to the vulgar fanaticall *Enthusiasme* a professed enemie. And eternal shame stop his mouth, that will dare to deny, but that the fervent love of God and of the pulchritude of Vertue will afford the spirit of man more joy and triumph, then ever was tasted in any lustfull pleasure, which the pen of unclean Wits do so highly magnify both in verse and prose.

Thus much I thought fit to premise concerning my two late Pamphlets, which I have done in way of Civility to the world, to whom I hold my selfe accountable, especially for any publique Actions, who

who now I hope will not deem those unexpected Motions of mine so strange and uncouth, they so plainly perceiving what Musick they were measured to.

But as for this present Discourse against *Atheisme*, as there is no humour at all in it, so I hope there is lesse hazzard of Censure. For here is nothing to give offence, unlesse we be so weak-sighted, that the pure light of Reason & Nature will offend us. Here's no lavish Mirth, no Satyricall Sharpenesse, no Writhing or Distorting the genuine frame & composure of mine own mind, to set out the deformity of anothers, no Rapture, no Poetry, no Enthusiasme, no more then there is in *Euclid's Elements*, or *Hippocrates* his *Aphorismes*. But though I have been so bold as to recite what there is not in this present Discourse, yet I had rather leave it to the Quick-sightednesse of the Reader to spie out what there is, then be put upon so much Immodesty my self, as to speak any thing that may seem to give it any precellency above what is already extant

extant in the world about the ſame matter. Onely I may ſay thus much, that I did on purpoſe abſtaine from reading any Treatiſes concerning this ſubject, that I might the more undiſturbedly write the eaſy *Emanations* of mine own mind, and not be carried off from what ſhould naturally fall from my ſelf, by prepoſſeſsing my thoughts by the inventions of others.

I have writ therefore after no Copy but the Eternall Characters of the mind of man, and the known *Phænomena* of Nature. And all men conſulting with theſe that indeavour to write ſenſe, though it be not done alike by all men, it could not happen but I ſhould touch upon the ſame heads that others have, that have wrote before mee. Who though they merit very high commendation for their learned atcheivements, yet I hope my indeavours have been ſuch, that though they may not deſerve to be corrivalls or partners in their praiſe and credit, yet I doe not diſtruſt but they may do their ſhare towards that publique

lique good, that such performances usually pretend to aime at.

For that which did embolden me to publish this present Treatise, was not, as I said before, because I flatter'd my self in a Conceit that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has it's peculiar serviceableness and advantages apart and distinct from others; whose proper preeminences it may aloose off admire, but dare not in any wise compare with. So that there is no Tautology committed in recommending what I have written to the publique view, nor any lessening the labours of others by thus offering the fruit of mine own. For considering there are such severall Complexions and Tempers of men in the world, I do not distrust but that as what others have done, has been very acceptable and profitable to many, so this of mine may be well rellish'd of some or other, and so seem not to have been writ in vain.

For

For though I cannot promiſe my Reader that I ſhall entertaine him with ſo much winning *Rhetorick* and pleaſant *Philology*, as hee may find elſe where, yet I hope hee will acknowledge, if his mind be unpreiudic'd, that he meets with ſound and plain Reaſon, and an eaſy and cleare *Method*.

And though I cannot furniſh him with that copious variety of Arguments that others have done, yet the frugall carefulneſſe and ſafeneſſe of choiſe that I have made in them, may compenſate their paucity.

For I appeale to any man, whether the propoſall of ſuch as will eaſily admit of Evaſions (though they have this peculiar advantage that they make for greater pompe and at firſt ſight ſeem more formidable for their multitude) does not embolden the *Atheiſt* and make him fancy, that becauſe he can ſo eaſily turn the edge of theſe, that the reſt have no more ſolidity then the former; but that if hee thought

thought good, and had leiſure, hee could with like facility enervate them all.

Wherefore I have endeavoured to inſiſt upon ſuch alone, as are not onely true in themſelves, but are unavoidable to my Adverſary, unleſſe he will caſt down his ſhield, forſake the free uſe of the naturall facultyes of his mind, and profeſſe himſelf a mere puzzled *Sceptick*. But if he will with us but admit of this one *Poſtulate* or *Hypotheſis*, that *Our Faculties are true*, though I have ſpoke modeſtly in the Diſcourſe it ſelf, yet I think I may here without vanity or boaſting, freely profeſſe that I have no leſſe then demonſtrated that there is a God. And by how much more any man ſhall ſeriouſly indeavour to reſiſt the ſtrength of my Arguments, by ſo much the more ſtrong he ſhall find them; as he that preſſes his weak finger againſt a wall of Marble; and that they can appear ſlight to none but thoſe that careleſsly and ſlightly conſider them. For I borrowed them not from books, but fetch't them from

from the very nature of the thing it ſelf and indelible *Ideas* of the Soul of Man.

And I found that keeping my ſelf within ſo narrow compaſſe as not to affect any reaſonings but ſuch as had very clear affinity and cloſe connexion with the ſubject in hand, that I naturally hit upon what ever was materiall to my purpoſe, and ſo contenting my ſelf with my own, received nothing from the great ſtore and riches of others. And what I might eaſily remember of others, I could not let paſſe if in my own Judgement it was obnoxious to evaſion. For I intended not to impoſe upon the Atheiſt, but really to convince him. And therefore *Des-Cartes*, whoſe Mechanicall wit I can never highly enough admire, might bee no Maſter of *Metaphyſicks* to mee. Whence it is that I make uſe but of his firſt Argument only, if I may not rather call it the Schooles or mine own. For I thinke I have mannag'd it in ſuch ſort and every way ſo propp'd it and ſtrengthen-

ſtrengthened it, that I may challenge in it as much intereſt as any.

But as for his following reaſons, that ſuppoſe the *Objective Reality* of the *Idea* of God does exceed the efficiency of the mind of man, and that the mind of man, were it not from another, would have conferr'd all that perfection upon it ſelf, that it has the *Idea* of, & laſtly, that it having no power to conſerve it ſelf, and the preſent and future time having no dependance one of another, that it is continually reproduc'd, that is conſerv'd by ſome higher cauſe, which muſt be God; theſe grounds, I ſay, being ſo eaſily evaded by the *Atheiſt*, I durſt not truſt to them, unleſſe I had the Authours wit to defend them, who was handſomely able to make good any thing. But they ſeem to me to be liable to ſuch evaſions as I can give no ſtop to.

For the mind of man, as the *Atheiſt* will readily reply, may be able of her ſelf to frame ſuch an actuall *Idea* of God, as is there diſputed of, which *Idea* will be but the

the preſent modification of her, as other notions are, and an effect of her eſſence, and power, and that power a radicall property of her eſſence. So that there is no exceſſe of an effect above the efficiency of the cauſe, though wee look no further then the mind it ſelf, for ſhe frames this notion of God as naturally and as much without the help of an higher Cauſe, as ſhe does any thing elſe whatſoever.

And as for the mind's contributing thoſe perfections on her ſelf, ſhee has an *Idea* of; if ſhee had been of her ſelf, the *Atheiſt* will ſay, it implyes a contradiction, and ſuppoſes that a thing before it exiſts, may conſult about the advantages of its own exiſtence. But if the mind be of it ſelf, it is what it finds it ſelf to be, and can be no otherwiſe.

And therefore laſtly if the mind find it ſelf to exiſt, it can no more deſtroy it ſelf, then produce it ſelf, nor needs any thing to continue its being, provided that there

be nothing in Nature that can act againſt it and deſtroy it; for what ever is, continues ſo to be, unleſſe there be ſome cauſe to change it.

So likewiſe from thoſe Arguments I fetch'd from externall Nature, as well as in theſe from the innate propertyes of the mind of man, my careful choiſe made very large defalcations, inſiſting rather upon ſuch things as might be otherwiſe, and yet are farre better as they are, then upon ſuch as were neceſſary and could not be otherwiſe. As for example; When I conſider'd the diſtance of the Sun, I did not conceive that his not being plac'd ſo low as the Moone, or ſo high as the fixed Starres, was any great argument of Providence, becauſe it might be reply'd that it was neceſſary it ſhould be betwixt thoſe two diſtances, elſe the Earth had not been habitable, & ſo mankind might have waited for a being, till the agitation of the Matter had wrought things into a more tolerable fitneſs or poſture for their production.

Nor

Nor ſimply is the Motion of the Sun or rather of the Earth, any argument of divine Providence, but as neceſsary as a piece of wood's being carried down the ſtream, or ſtraws about a whirle-poole. But the Laws of her Motion are ſuch, that they very manifeſtly convince us of a Providence, and therefore I was fain to let goe the former, and inſiſt more largely upon the latter.

Nor thought I it fit, to Rhetoricate in propoſing the great variety of things, and præcellency one above another, but to preſſe cloſe upon the deſigne and ſubordination of one thing to another, ſhewing that whereas the rude motions of the matter a thouſand to one might have caſt it otherwiſe, yet the productions of things are ſuch as our own Reaſon cannot but approve to bee beſt, or as wee our ſelves would have deſign'd them.

And ſo in the conſideration of Animalls, I do not ſo much urge my Reaſons

from their diverſity and ſubſiſtence, (though the framing of matter into the bare ſubſiſtence of an Animall is an effect of no leſſe cauſe then what has ſome skill and counſell) But what I drive at, is the exquiſite contrivance of their parts, and that their ſtructure is farre more perfect, then will meerly ſerve for their bare exiſtence and continuance in the world; Which is an undenyable demonſtration that they are the effects of wiſdome, not the reſults of Fortune or fermented Matter.

Laſtly when I deſcend to the Hiſtory of things miraculous and above the ordinary courſe of Nature, for the proving that there are Spirits, that the Atheiſt thereby may the eaſier bee induced to believe there is a God, I am ſo cautious and circumſpect, that I make uſe of no Narrations that either the avarice of the *Prieſt*, or the credulity and fanſifullneſſe of the *Melancholiſt* may render ſuſpected.

Nor

Nor could I abſtaine from that Subject, it being ſo pat and pertinent unto my purpoſe, though I am well aware how ridiculous a thing it ſeems to thoſe I have to deale with. But their confident ignorance ſhall never daſh mee out of countenance with my well-grounded knowledge: For I have been no careleſſe Inquirer into theſe things, and from my childhood to this very day, have had more reaſons to believe the Exiſtence of God and a Divine Providence, then is reaſonable for mee to make particular profeſsion of.

In this Hiſtory of things Miraculous or Super-naturall, I might have recited thoſe notable Prodigies that happened, after the birth, in the life, and at the death of *Chriſt*; As the ſtar that led the Wiſe men to the yong Infant; Voices from heaven teſtifying *Chriſt* to bee the Sonne of God; and laſtly that miraculous Eclipſe of the Sun, made, not by interpoſition of the Moon, for ſhee was then

oppoſite to him, but by the Interpoſition or totall Involution, if you will, of thoſe ſcummy ſpots that ever more or leſſe are ſpread upon his face, but now over-flowed him with ſuch thickneſſe and ſo univerſally, that day-light was ſuddainly intercepted from the aſtoniſhed eyes of the Inhabitants of the Earth. To which direfull Symptomes though the Sunne hath been in ſome meaſure at ſeverall times obnoxious, yet that thoſe latent Cauſes ſhould ſo ſuddainly ſtep out and ſurpriſe him, and ſo enormouſly at the paſsion of the *Meſsias*, hee whoſe mind is not more prodigiouſly darkened then the Sun was then Eclipſ'd, cannot but at firſt ſight acknowledge it a ſpeciall deſignement of Providence.

But I did not inſiſt upon any ſacred Hiſtory, partly becauſe it is ſo well and ſo ordinarily known, that it ſeemed leſſe needfull; but mainly becauſe I know the *Atheiſt* will boggle more at whatever

is

is fetch'd from eſtabliſh'd Religion, and fly away from it, like a wild Colt in a Paſture at the ſight of a bridle or an halter, ſnuffing up the Aire and ſmelling a Plot afarre off, as hee fooliſhly fancies.

But that hee might not be ſhy of mee, I have conform'd my ſelf as neer his own *Garbe* as I might, without partaking of his folly or wickedneſſe, that is, I appeare now in the plaine ſhape of a meere *Naturaliſt*, that I might vanquiſh *Atheiſme*; as I did heretofore affectedly ſymbolize in careleſſe Mirth and freedome with the *Libertines*, to circumvent *Libertiniſme*.

For hee that will lend his hand to help another fallen into a ditch, muſt himſelf though not fall, yet ſtoop and incline his body: And hee that converſes with a Barbarian, muſt diſcourſe to him in his own language: So hee that would gaine upon the more weake and ſunk minds of ſenſuall mortalls, is to accommodate himſelf to their capacity, who

like the *Bat* and *Owle* can ſee no where ſo well as in the ſhady glimmerings of their own Twilight.

A N

AN ANTIDOTE AGAINST ATHEISME.

CHAP. I.

The ſeaſonable uſefulneſſe of the preſent Diſcourſe, or the Motives that put the Authour upon theſe indeavours of demonſtrating that there is a God.

THE grand truth which wee are now to bee imployed about, is the proving *that there is a God*; And I made choice of this ſubject as very ſeaſonable for the times wee are in, and are coming on, wherein Divine Providence granting a more large releaſe from Superſtition, and permitting a freer peruſall of matters of Religion, then in former Ages, the Tempter would take advantage where hee may, to carry men captive out of one darke priſon into another, out of *Superſtition* into *Atheiſme* it ſelf. Which is a thing feaſible enough for him to bring about in ſuch men as have adhered to Religion in a meere externall way, either for faſhion ſake, or in a blind obedience to the Authority of a Church. For when this externall frame of godlineſſe ſhall breake about their eares, they being really at the bottome devoyd of the true feare and love of God, and deſtitute of a more free and unprejudic'd uſe of their facultyes, by reaſon of the ſinfullneſſe and corruption of their natures; it will bee an eaſy thing to allure them to an aſſent to that, which ſeemes ſo much for their preſent Intereſt; and ſo being imboldned by the tottering and falling of what they took for Religion before, they will gladly in their conceipt caſt down alſo the very Object of that Religious Worſhip after it, and conclude that there

there is as well no God as no Religion; That is, they have a mind there ſhould be none, that they may be free from all wringings of conſcience, trouble of correcting their lives, and feare of being accountable before that great Tribunall.

Wherefore for the reclayming of theſe if it were poſſible, at leaſt for the ſuccouring and extricating of thoſe in whom a greater meaſure of the love of God doth dwell, (who may probably by ſome darkening cloud of Melancholy or ſome more then ordinary importunity of the Tempter be diſſettled and intangled in their thoughts concerning this weighty matter) I held it fit to beſtow mine indeavours upon this ſo uſefull and ſeaſonable an Enterprile, as to demonſtrate *that there is a God.*

CHAP. II.

What is meant by demonſtrating there is a God, and that the mind of man, unleſſe he do violence to his faculties, will fully aſſent or diſſent from that which notwithſtanding may have a bare poſſibility of being otherwiſe.

BUt when I ſpeak of demonſtrating there is a God, I would not be ſuſpected of ſo much vanity and oſtentation as to be thought I mean to bring no Arguments, but ſuch as are ſo convictive, that a mans underſtanding ſhall be forced to confeſſe that is is impoſſible to be otherwiſe then I have concluded. For for mine own part I am prone to believe, that there is nothing at all to be ſo demonſtrated. For it is poſſible that *Mathematicall evidence* it ſelf, may be but a conſtant undiſcoverable deluſion, which our nature is neceſſarily and perpetually obnoxious unto, and that either fatally or fortuitouſly there has been in the world time out of mind ſuch a Being as we call *Man*, whoſe eſſential property it is to be then moſt of all miſtaken, when he conceives a thing moſt evidently true. And why may

may not this be as well as any thing else, if you will have all things fatall or casuall without a God? For there can be no curbe to this wild conceipt, but by the supposing that we our selves exist from some higher Principle that is absolutely *good* and *wise*, which is all one as to acknowledge *that there is a God*.

Wherefore when I say that I will demonstrate that there is a God, I do not promise that I will alwayes produce such arguments, that the Reader shall acknowledge so strong as he shall be forced to confesse that it is utterly unpossible that it should be otherwise. But they shall be such as shall deserve full assent and win full assent from any unprejudic'd mind.

For I conceive that we may give full assent to that which notwithstanding may possibly be otherwise: which I shall illustrate by severall examples. Suppose two men got to the top of mount *Athos*, and there viewing a stone in the form of an *Altar* with *ashes* on it, and the *foot steps of men* on those ashes, or some *words* if you will, as *Optimo Maximo*, or, τῷ ἀγνώστῳ θεῷ or the like, written or scralled out upon the Ashes; and one of them should cry out, Assuredly here have been some men here that have done this: But the other more nice then wise should reply, Nay it may possibly be otherwise. For this stone may have naturally grown into this very shape, and the seeming ashes may be no ashes, that is no remainders of any fewell burnt there, but some unexplicable and imperceptible Motions of the Aire, or other particles of this fluid Matter that is active every where, have wrought some parts of the Matter into the form and nature of ashes, and have fridg'd and plaid about so, that they have also figured those intelligible Characters in the same. But would not any body deem it a piece of weakness no lesse then dotage for the other man one whit to recede from his former apprehension, but as fully as ever to agree with what he pronounced first, notwith-

withſtanding this bare poſſibility of being otherwiſe?

So of *Anchors* that have been digged up, either in plaine fields or mountainous places, as alſo the Roman *Urnes* with aſhes and inſcriptions, as *Severianus, Ful: Linus* and the like, or Roman *Coynes*, with *the effigies* and *names* of the *Cæſars* on them; or that which is more ordinary, the *Sculls* of men in every Church-yard, with the right figure, and all thoſe neceſſary perforations for the paſſing of the veſſells, beſides thoſe conſpicuous hollowes for the Eyes and rowes of teeth, the *Os Styloeides*, *Ethoeides*, and what not? if a man will ſay of them, that the Motion of the particles of the Matter, or ſome hidden Spermatick power has gendred theſe both *Anchors*, *Urnes*, *Coynes*, and *Sculls* in the ground, hee doth but pronounce that which humane reaſon muſt admitt as poſſible: Nor can any man ever ſo demonſtrate that theſe *Coynes*, *Anchors*, and *Urnes*, were once the Artifice of men, or that this or that *Scull* was once a part of a living man, that hee ſhall force an acknowledgment that it is impoſſible that it ſhould be otherwiſe. But yet I doe not think that any man, without doing manifeſt violence to his facultyes, can at all ſuſpend his aſſent, but freely and fully agree that this or that Scull was once part of a living man, and that theſe *Anchors*, *Urnes* and *Coynes*, were certainly once made by humane artifice, notwithſtanding the poſſibility of being otherwiſe.

And what I have ſaid of *Aſſent* is alſo true in *Diſſent*. For the mind of man not craz'd nor prejudic'd will fully and unreconcileably diſagree, by it's own natural ſagacity, where notwithſtanding the thing that it doth thus reſolvedly and undoubtingly reject, no wit of man can prove impoſſible to bee true. As if wee ſhould make ſuch a fiction as this, that *Archimedes* with the ſame individuall body that hee had when the Souldiers ſlew him, is now ſafely intent upon his Geometricall figures under ground, at the Center of the Earth, farre from the noiſe and din of this world that might

diſturb

disturb his Meditations, or distract him in his curious delineations he makes with his rod upon the dust; which no man living can prove impossible: Yet if any man does not as unreconcileably dissent from such a fable as this, as from any falshood imagineable, assuredly that man is next doore to madnes or dotage, or does enormous violence to the free use of his Facultyes.

Wherefore it is manifest that there may bee a very firme and unwavering assent or dissent, when as yet the thing wee thus assent to may be possibly otherwise; or that which wee thus dissent from, cannot bee proved impossible to be true.

Which point I have thus long and thus variously sported my self in, for making the better impression upon my Reader, it being of no small use and consequence, as well for the advertising of him, that the Arguments which I shall produce, though I doe not bestowe that ostentative term of *Demonstration* upon them, yet they may bee as effectuall for winning a firme and unshaken assent, as if they were in the strictest Notion such; as also to reminde him that if they bee so strong and so patly fitted and suteable with the facultyes of mans mind, that hee has nothing to reply, but only that for all this, it may possibly bee otherwise, that hee should give a free and full assent to the Conclusion. And if hee do not, that hee is to suspect himself rather of some distemper, prejudice, or weakness, then the Arguments of want of strength. But if the *Atheist* shall contrariwise pervert my candour and fair dealing, and phansy that he has got some advantage from my free confession, that the arguments that I shall use are not so convictive, but that they leave a possibility of the thing being otherwise, let him but compute his supposed gains by adding the limitation of this possibility (*viz.* that it is no more possible, then that the clearest *Mathematicall evidence* may be false (which is impossible if our facultyes be true) or in the second place, then that

that the Roman *Urnes* and *Coins* above mentioned may prove to be the works of Nature, not the Artifice of man, which our facultyes admit to be so little probable, that it is impossible for them not fully to assent to the contrary) and when he has cast up his account, it will be evident that it can be nothing but his grosse ignorance in this kind of Arithmetick that shall embolden him to write himself down gainer and not me.

CHAP. III.

An attempt towards the finding out the true Notion or Definition of God, and a cleare Conviction that there is an indelible Idea *of a* Being absolutely perfect *in the mind of Man.*

AND now having premised thus much, I shall come on nearer to my present designe. In prosecution whereof it will bee requisite for mee, first to define *what God is*, before I proceed to demonstration *that he is*. For it is obvious for Mans reason to find arguments for the impossibility, possibility, probability, or necessity of the Existence of a thing, from the explication of the Essence thereof.

And now I am come hither, I demand of any *Atheist* that denies there is a God, or of any that doubts whether there be one or no, what *Idea* or *Notion* they frame of that they deny or doubt of. If they will prove nice & squeamish, and professe they can frame no notion of any such thing, I would gladly aske them, why they will then deny or doubt of that they know not what. For it is necessary that he that would rationally doubt or deny a thing, should have some settled *Notion* of the thing hee doubts of or denies. But if they professe that this is the very ground of their denying or doubting whether there be a God, because they can frame no Notion of him, I shall forthwith take away that Allegation by offering

offering them such a Notion as is as proper to God as any Notion is proper to any thing else in the world.

I define God therefore thus, *An Essence or Being fully and absolutely perfect.* I say *fully and absolutely perfect*, in counterdistinction to such perfection as is not full and absolute, but the perfection of this or that *Species* or *Kind* of finite *Beings*, suppose of a Lyon, Horse or Tree. But to be fully and absolutely perfect is to bee at least as perfect as the apprehension of a Man can conceive, without a Contradiction. But what is inconceivable or contradictious is nothing at all to us, for wee are not now to wagg one Atome beyond our facultyes. But what I have propounded is so farre from being beyond our facultyes, that I dare appeale to any *Atheist* that hath yet any command of Sense and Reason left in him, if it bee not very easie and intelligible at the first sight, and that if there bee a God, he is to be deemed of us, such as this *Idea* or *Notion* sets forth.

But if hee will sullingly deny that this is the proper Notion of God, let him enjoy his own humour; this yet remains undenyable that there is in Man, an *Idea* of a *Being absolutely and fully perfect*, which wee frame out by attributing all conceivable perfection to it whatsoever, that implyes no Contradiction. And this Notion is Naturall and Essentiall to the Soul of Man, and can not bee wash'd out, nor conveigh'd away by any force or trick of wit whatsoever, so long as the Mind of man is not craz'd, but hath the ordinary use of her own facultyes.

Nor will that prove any thing to the purpose, when as it shall be alledg'd that this Notion is not so connaturall and Essentiall to the Soul, because she framed it from some occasions from without. For all those undenyable conclusions in Geometry which might be help'd and occasion'd from some thing without, are so Naturall notwithstanding and Essentiall to the Soul, that you may as soon un-soul the Soul, as divide her from perpetuall assent to those Mathematicall

maticall truths, suppoſing no diſtemper nor violence offered to her Facultyes. As for example; ſhee cannot but acknowledge in her ſelf the *Several diſtinct Ideas of the five Regular Bodies*, as alſo, *that it is impoſſible that there ſhould bee any more then five.* And this Idea of a Being abſolutely perfect is as diſtinct and indelible an Idea in the Soul, as the Idea of the five Regular Bodyes, or any other Idea whatſoever.

It remaines therefore undenyable, that there is an inſeparable *Idea* of a *Being abſolutely perfect* ever reſiding, though not alwayes acting, in the Soul of Man.

Chap. IV.

What Notions are more particularly compriſed in the Idea *of a* Being abſolutely perfect. *That the difficulty of framing the conception of a thing ought to bee no argument againſt the exiſtence thereof: the nature of corporeall Matter being ſo perplex'd and intricate, which yet all men acknowledge to exiſt. That the* Idea *of a* Spirit *is as eaſy a Notion as of any other ſubſtance what ever. What powers and propertyes are containd in the Notion of a* Spirit. *That* Eternity *and* Infinity, *if God were not, would bee caſt upon ſomething elſe; ſo that* Atheiſme *cannot free the mind from ſuch Intricacyes.* Goodneſſe, Knowledge *and* Power, *Notions of higheſt perfection, and therefore neceſſarily included in the* Idea *of a* Being abſolutely perfect.

But now to lay out more particularly the perfections comprehended in this Notion of a Being abſolutely and fully perfect, I think I may ſecurely nominate theſe; *Self-ſubſiſtency, Immateriality, Infinity as well of Duration as Eſſence, Immenſity of Goodneſſe, Omniſciency, Omnipotency,* and *Neceſſity of Exiſtence.* Let this therefore bee the deſcription of a being abſolutely perfect, that it is a *Spirit, Eternall, Infinite in Eſſence and Goodneſſe, Omniſcient, Omni-*

Omnipotent, and of it self necessarily existent. All which Attributes being Attributes of the highest *perfection*, that falls under the apprehension of man, and having no discoverable imperfection interwoven with them, must of necessity be attributed to that which we conceive absolutely and fully *perfect*. And if any one will say that this is but to dresse up a Notion out of my own fancy, which I would afterwards slily insinuate to be the Notion of *a God*; I answer, that no man can discourse and reason of any thing without recourse to settled notions decyphered in his own mind. And that such an exception as this implies the most contradictious absurdities imaginable, to wit, as if a man should reason from something that never entred into his mind, or that is utterly out of the ken of his own facultyes. But such groundlesse allegations as these discover nothing but an unwillingnesse to find themselves able to entertain any conception of God, and a heavy propension to sink down into an utter oblivion of him, and to become as stupid and senseleſse in divine things as the very beasts.

But others it may be will not look on this Notion as contemptible for the easie composure thereof out of familiar conceptions which the mind of man ordinarily figures it self into, but reject it rather for some unintelligible hard termes in it, such as *Spirit*, *Eternall*, and *Infinite*, for they do professe they can frame no Notion of *Spirit*, and that anything should be *Eternal* or *Infinite*, they do not know how to set their mind in a posture to apprehend, and therefore some would have no such thing as a *Spirit* in the world.

But if the difficulty of framing a conception of a thing must take away the existence of the thing it self, there will be no such thing as a *Body* left in the world, and then will all be *Spirit* or nothing. For who can frame so safe a notion of a *Body*, as to free himself from the intanglements that the extension thereof will bring along with it. For this extended matter consists of either indivisible points, or of particles

divisible *in infinitum*. Take which of these two you will, (and you can find no third) you will be wound into the most notorious absurdityes that may be. For if you say it consists of points, from this position I can necessarily demonstrate, that every *Speare* or *Spire-Steeple* or what long body you will is as thick as it is long; that the tallest *Cedar* is not so high as the lowest *Mushrome*; and that the *Moon* and the *Earth* are so neere one another, that the thickness of your hand will not go betwixt; that *Rounds* and *Squares* are all one figure; that *Even* and *Odde Numbers* are Equall one with another; and that the clearest *Day* is as dark as the blackest *Night*. And if you make choice of the other Member of the disjunction, your fancy will bee little better at ease. For nothing can be divisible into parts it has not: therefore if a body be divisible into infinite parts, it has infinite extended parts: and if it has an infinite number of extended parts, it cannot be but a hard mystery to the Imagination of Man, that infinite extended parts should not amount to one whole infinite extension. And thus *a grain* of *Mustard-seed* would be as well infinitely extended, as the whole Matter of the Universe; and a thousandth part of that grain as well as the grain it self. Which things are more unconceivable then any thing in the Notion of a *Spirit*. Therefore we are not scornfully and contemptuously to reject any Notion, for seeming at first to be clouded and obscur'd with some difficulties and intricacies of conception; sith that, of whose being we seem most assured, is the most intangled and perplex'd in the conceiving, of any thing that can be propounded to the apprehension of a Man. But here you will reply that our senses are struck by so manifest impressions from the Matter, that though the *nature* of it bee difficult to conceive, yet the *Existence* is palpable to us, by what it acts upon us. Why, then all that I desire is this, that when you shall be reminded of some actions and operations that arrive to the notice of

your

your sense or understanding, which unlesse we do violence to our faculties we can never attribute to *Matter* or *Body*, that then you would not be so nice and averse from the admitting of such a substance as is called a *Spirit*, though you fancy some difficulty in the conceiving thereof.

But for mine own part I think the *nature* of a *Spirit* is as conceivable, and easy to be defin'd as the nature of any thing else. For as for the very *Essence* or bare *Substance* of any thing whatsoever, hee is a very Novice in speculation that does not acknowledge that utterly unknowable. But for the *Essentiall* and *Inseparable properties*, they are as intelligible and explicable in a *Spirit* as in any other subject whatever. As for example, I conceive the intire *Idea* of a *Spirit* in generall, or at least of all finite created and subordinate *Spirits*. to consist of these severall powers or properties, viz. *Self-penetration*. *Self-Motion*, *Self-contraction* and *Dilatation*, and *Indivisibility*; and these are those that I reckon more absolute; I will adde also what has relation to another, and that is the power of *Penetrating*, *Moving* and *Altering* the *Matter*. These properties and powers put together make up the *Notion* and *Idea* of a *Spirit*, whereby it is plainly distinguished from a *Body*, whose parts cannot *penetrate* one another, is not *Self-moveable*, nor can *contract* nor *dilate* it self, is *divisible* and *separable* one part from another; But the parts of a *Spirit* can be no more separated, though they be dilated, then you can cut off the *Rayes* of the *Sunne* by a paire of Scissors made of pellucide Crystall. And this will serve for the settling of the *Notion* of a *Spirit*; the proofe of it's *Existence* belongs not unto this place. And out of this description it is plain that a *Spirit* is a notion of more perfection then a *Body*, and therefore the more fit to be an Attribute of what is *absolutely perfect*, then a *Body is*.

But now for the other two hard terms of *Eternall* and *Infinite*, if any one would excuse himself from assenting to

the Notion of a *God*, by reason of the Incomprehensiblenesse of those attributes, let him consider, that he shall whether he will or no be forced to acknowledge something *Eternal*, either *God* or the *World*, and the Intricacy is alike in either. And though he would shuffle off the trouble of apprehending an *Infinite Deity*, yet he will never extricate himself out of the intanglements of an *Infinite Space*; which Notion will stick as closely to his Soul, as her power of *Imagination*.

Now that *Goodnesse*, *Knowledge* and *Power*, which are the three following Attributes, are Attributes of *perfection*, if a man consult his own Facultyes, it will be undoubtedly concluded, and I know nothing else he can consult with. At least this will be returned as infallibly true, that a *Being absolutely perfect* has these, or what supereminently containes these. And that *Knowledge* or something like it is in God, is manifest, because without animadversion in some sense or other, it is impossible to be *Happy*. But that a *Being* should bee *absolutely perfect*, & yet not happy, is as impossible. But *Knowledge* without *Goodnesse* is but dry Subtilty, or mischievous Craft; and *Goodnesse* with *Knowledge* devoyd of *Power* is but lame and ineffectuall: Wherefore what ever is *absolutely perfect*, is *Infinitely both Good, Wise and Powerfull*.

And lastly it is more *perfection* that all this be *Stable*, *Immutable* and *Necessary*, then *Contingent* or *but Possible*. Therefore the *Idea* of a *Being absolutely perfect* represents to our minds, that that of which it is the *Idea* is *necessarily* to exist. And that which of its own nature doth *necessarily* exist, must never fail to be. And whether the Atheist will call this *absolute perfect Being*, God or not, it is all one; I list not to contend about words. But I think any man else at the first sight will say that wee have found out the true *Idea* of *God*.

Chap.

CHAP. V.

That the soul of man is not Abrasa Tabula, *and in what sense shee might be said ever to have had the actuall knowledge of eternal truths in her.*

AND now wee have found out this *Idea* of a *Being absolutely perfect*, that the use which wee shall hereafter make of it, may take the better effect, it will not be amisse by way of further preparation, briefly to touch upon that notable point in Philosophy, *whether the Soul of man be* Abrasa Tabula, *a Table book in which nothing is writ*; or *whether shee have some innate Notions and Ideas in her self*. For so it is that shee having taken first occasion of thinking from externall objects, it hath so imposed upon some mens judgements, that they have conceited that the Soul has no Knowledge nor Notion, but what is in a *Passive* way impressed, or delineated upon her from the objects of *Sense*; They not warily enough distinguishing betwixt extrinsecall occasions and the adæquate or principal causes of things. But the mind of man more free, and better exercised in the close observations of its own operations and nature, cannot but discover, that there is an active and *actuall Knowledge* in a man, of which these outward objects are rather the reminders then the first begetters or implanters. And when I say *actuall Knowledge*, I doe not mean that there is a certaine number of *Ideas* flaring and shining to the *Animadversive faculty* like so many *Torches* or *Starres* in the *Firmament* to our outward sight, or that there are any *figures* that take their distinct places, & are legibly writ there like the *Red letters* or *Astronomical Characters* in an *Almanack*; but I understand thereby an active sagacity in the Soul, or quick recollection as it were, whereby some small businesse being hinted unto her, she runs out presently into a more clear and larger conception. And I cannot better describe her condition then thus;

Suppose a skilful *Musician* fallen asleep in the field upon the grasse, during which time he shall not so much as dream any thing concerning his musical faculty, so that in one sense there is no *actuall skill* or Notion nor representation of any thing musicall in him, but his friend sitting by him that cannot sing at all himself, jogs him and awakes him, and desires him to sing this or the other song, telling him two or three words of the beginning of the song, he presently takes it out of his mouth, and sings the whole song upon so slight and slender intimation: So the *Mind* of *man* being jogg'd and awakened by the impulses of outward objects is stirred up into a more full and cleare conception of what was but imperfectly hinted to her from externall occasions; and this faculty I venture to call *actuall Knowledge* in such a sense as the sleeping Musicians skill might be called *actuall skill* when he thought nothing of it.

Chap. 6.

That the Soul of Man has of her self actuall Knowledge *in her, made good by sundry Instances and Arguments.*

And that this is the condition of the Soul is discoverable by sundry observations. As for example, Exhibite to the Soul through the outward senses the figure of a *Circle*, she acknowledgeth presently this to be one kind of *figure*, and can adde forthwith that if it be perfect, all the lines from some one point of it drawn to the Perimeter, must be exactly *Equal*. In like manner shew her a *Triangle*, she will straightway pronounce that if that be the right figure it makes toward, the *Angles* must be closed in indivisible *points*. But this accuracy either in the *Circle* or the *Triangle* cannot be set out in any materiall subject, therefore it remains that she hath a more full & exquisite knowledge of things in her self, then the Matter can lay open before

fore her. Let us caſt in a third Inſtance, let ſome body now demonſtrate this *Triangle* deſcribed in the Matter to have it's three Angles equall to two right ones: Why yes ſaith the Soul this is true, and not only in this particular *Triangle* but in all plain *Triangles* that can poſſibly be deſcrib'd in the Matter. And thus you ſee the Soul ſings out the whole ſong upon the firſt hint, as knowing it very well before.

Beſides this, there are a multitude of *Relative Notions* or *Ideas* in the Mind of Man, as well *Mathematicall* as *Logicall*, which if we prove cannot be the impreſſes of any materiall object from without, it will neceſſarily follow, that they are from the Soul her ſelf within, and are the naturall furniture of humane underſtanding. Such as are theſe, *Cauſe*, *Effect*, *Whole* and *Part*, *Like* and *Unlike*, and the reſt. So *Equality* and *Inequality*, λόγ& and ἀναλογία *Proportion* & *Analogy*, *Symmetry* and *Aſymmetry*, and ſuch like: All which *Relative Ideas* I ſhall eaſily prove to be no materiall impreſſes from without upon the Soul, but her own active conception proceeding from her ſelf whilſt ſhee takes notice of *externall Objects*. For that theſe *Ideas* can make no Impreſſes upon the outward ſenſes is plain from hence, becauſe they are no *ſenſible* nor *Phyſicall affections* of the *Matter*. And how can that, that is no *Phyſicall affection* of the *Matter* affect our corporeall Organs of *Senſe*? But now that theſe *Relative Ideas*, whether *Logical* or *Mathematicall* be no *Phyſicall affections* of the *Matter* is manifeſt from theſe two arguments. Firſt they may be produced when there has been no *Phyſicall Motion* nor alteration in the Subject to which they belong, nay indeed when there hath been nothing at all done to the Subject to which they doe accrue. As for example, ſuppoſe one ſide of a Room whitened the other not touch'd or medled with, this other has thus become unlike, and hath the Notion of *Diſſimile* neceſſarily belonging to it, although there has nothing at all been done thereunto. So

ſuppoſe two Pounds of *Lead*, which therefore are two *Equal* Pieces of that Metall; cut away half from one of them, the other Pound, nothing at all being done unto it, has loſt it's Notion of *Equall*, and hath acquired a new one of *Double* unto the other. Nor is it to any purpoſe to anſwere, that though there was nothing done to this Pound of Lead, yet there was to the other; For that does not at all enervate the Reaſon, but ſhewes that the Notion of *Sub-double* which accrued to that Lead which had half cut away, is but our *Mode* of conceiving, as well as the other, and not any *Phyſicall affection* that ſtrikes the corporeall Organs of the Body, as *Hot* and *Cold*, *Hard* and *Soft*, *White* and *Black*, and the like do. Wherefore the *Ideas* of *Equall* and *Unequall*, *Double* and *Sub-double*, *Like* and *Unlike*, with the reſt, are no externall Impreſſes upon the Senſes, but the Souls own active manner of conceiving thoſe things which are diſcovered by the outward Senſes.

The ſecond argument is, that one and the ſame part of the Matter is capable at one and the ſame time, wholly and entirely of two contrary *Ideas* of this kind. As for Example, any piece of Matter that is a *Middle proportionall* betwixt two other pieces, is *Double*, ſuppoſe, and *Sub-double*, or *Tripple* and *Sub-tripple*, at once. Which is a manifeſt ſigne that theſe *Ideas* are no affections of the Matter, and therefore do not affect our ſenſes, elſe they would affect the ſenſes of *Beaſts*, and they might alſo grow good Geometricians and Arithmeticians. And they not affecting our ſenſes, it is plain that wee have ſome *Ideas* that we are not beholding to our ſenſes for, but are the meer exertions of the Mind occaſionally awakened, by the Appulſes of the outward objects; Which the out-ward Senſes doe no more teach us, then he that awakened the *Muſician* to ſing taught him his skill.

And now in the third and laſt place it is manifeſt, beſides theſe

these single *Ideas* I have proved to be in the mind, that there are also severall complex Notions in the same, such as are these; *The whole is bigger then the part: If you take Equall from Equall, the Remainders are Equall: Every number is either Even or Odde*; which are true to the soul at the very first proposal; as any one that is in his wits does plainly perceive.

CHAP. VII.

The mind of man being not unfurnish'd of Innate Truth, *that wee are with confidence to attend to her naturall and unprejudic'd Dictates and Suggestions. That some Notions and Truths are at least naturally & unavoydably assented unto by the soul, whether shee have of her self Actuall Knowledge in her or not. And that the definition of a* Being absolutely perfect *is such. And that this* absolutely perfect Being is *God, the* Creatour *and* Contriver *of all things.*

AND now we see so evidently the Soul is not unfurnished for the dictating of Truth unto us, I demand of any man, why under a pretence that shee having nothing of her own but may be moulded into an assent to any thing, or that shee does arbitriously and fortuitously compose the severall Impresses shee receives from without, hee will be still so squeamish or timorous, as to be affraid to close with his own facultyes, and receive the Naturall Emanations of his owne mind, as faithfull Guides.

But if this seem, though it be not, too subtile which I contend for, viz; That the Soul hath *actuall knowledge in her self*, in that sense which I have explained, yet surely this at least will be confess'd to be true, that the nature of the Soul is such, that shee will certainly and fully assent to some conclusions, how ever shee came to the knowledge of them, unlesse shee doe manifest violence to her own Faculties. Which truths must therefore be concluded not fortuitous or arbitrarious, but Natural to the Soul: such as I have already named,

named, as that *every Finite number is either even or odde. If you adde equal to equal, the wholes are equal*; and such as are not so simple as these, but yet stick as close to the Soul once apprehended, as that *The three angles in a Triangle are equal to two right ones*: *That there are just five regular Bodies neither more nor lesse*, and the like, which we will pronounce necessarily true according to the light of Nature.

Wherefore now to reassume what we have for a while laid aside, the *Idea* of a *Being absolutely perfect* above proposed, it being in such sort set forth that a man cannot rid his minde of it, but he must needs acknowledge it to be indeed the *Idea* of such a *Being*; it will follow that it is no arbitrarious nor fortuitous conceipt, but *necessary* and therefore natural to the Soul at least if not ever actually there.

Wherefore it is manifest, that we consulting with our own natural light concerning the Notion of a *Being absolutely perfect*, that this Oracle tells us, that it is *A Spiritual Substance, Eternal, Infinite in Essence and Goodness, Omnipotent, Omniscient, and of it self necessarily existent*.

For this answer is such, that if we understand the sense thereof, we cannot tell how to deny it, and therefore it is true according to the light of Nature. But it is manifest that that which is *Self-subsistent, infinitely Good, Omniscient* and *Omnipotent*, is the *Root* and *Original* of all things. For *Omnipotency* signifies a Power that can effect any thing that implies no contradiction to be effected; and *Creation* implyes no contradiction: Therefore this *perfect Being* can *create* all things. But if it found the Matter or other Substances existing aforehand of themselves, this *Omnipotency* and Power of *Creation* will be in vain, which the free and unprejudic'd Faculties of the Minde of man do not admit of. Therefore the natural notion of a *Being absolutely perfect*, implies that the same *Being* is *Lord and Maker of all things*. And according to Natural light that which is thus, is to be adored and worshipped of all that has the knowledge of it, with all humility

humility and thankfullneſſe; and what is this but to be acknowledged to be *God*?

Wherefore I conceive I have ſufficiently demonſtrated, that the *Notion* or *Idea* of *God* is as Naturall, Neceſſary and Eſſentiall to the Soul of Man, as any other *Notion* or *Idea* whatſoever, & is no more arbitrarious or fictitious then the Notion of a *Cube* or *Tetraedrum*, or any other of the *Regular Bodyes* in Geometry: Which are not deviſed at our own pleaſure (for ſuch figments and *Chimaras* are infinite,) but for theſe it is demonſtrable that there can be no more then five of them. Which ſhews that their Notion is neceſſary, not an arbitrarious compilement of what we pleaſe.

And thus having fully made good the Notion of God, *What he is*, I proceed now to the next point, which is to prove, that *Hee is*.

CHAP. VIII.

The firſt Argument for the Exiſtence of God taken from the Idea *of God as it is* repreſentative of his Nature *and Perfection: From whence alſo it is undeniably demonſtrated that there can be no more Gods then* One.

AND now verily caſting my eyes upon the true *Idea* of God which we have found out, I ſeem to my ſelf to have ſtruck further into this buſineſſe then I was aware of. For if this *Idea* or *Notion* of God be true, as I have undeniably proved, it is alſo undeniably true that he doth exiſt; For this *Idea* of God being no arbitrarious Figment taken up at pleaſure, but the neceſſary and naturall Emanation of the mind of Man, if it ſignifies to us that the Notion and Nature of God implyes in it *neceſſary Exiſtence* as we have ſhown it does, unleſſe we will wink againſt our own naturall light, wee are without any further Scruple to acknowledge *that God does exiſt*. Nor is it ſufficient grounds to diffide to the ſtrength of this Argument, becauſe our fancy can

ſhuffle

ſhuffle in this Abater, viz. That indeed this *Idea* of God, ſuppoſing God did exiſt, ſhews us that his Exiſtence is neceſſary, but it does not ſhew us that he doth neceſsarily exiſt. For he that anſwers thus, does not obſerve out of what prejudice he is inabled to make this Anſwer, which is this: He being accuſtomed to fancy the Nature or Notion of every thing elſe without Exiſtence, and ſo ever eaſily ſeparating Eſſence and Exiſtence in them, here unawares hee takes the ſame liberty, and divides Exiſtence from that Eſſence to which Exiſtence it ſelf is eſſentiall. And that's the witty fallacy his unwarineſſe has intangled him in.

Again when as we contend that the true *Idea* of God repreſents him as a *Being neceſſarily Exiſtent*, and therefore that he does exiſt; and you to avoid the edge of the Argument reply, If he did at all exiſt; by this anſwer you involve your ſelf in a manifeſt contradiction. For firſt you ſay with us, that the nature of God is ſuch, that in its very Notion it implyes its *Neceſſary Exiſtence*, and then again you unſay it by intimating that notwithſtanding this true *Idea* and *Notion*, God may not exiſt, and ſo acknowledge that what is abſolutely neceſſary according to the free Emanation of our Facultyes, yet may be otherwiſe: Which is a palpable Contradiction as much as reſpects us and our Facultyes, and we have nothing more inward and immediate then theſe to ſteer our ſelves by.

And to make this yet plainer at leaſt if not ſtronger, when wee ſay that the *Exiſtence* of God is *Neceſſary*, wee are to take notice that *Neceſsity* is a *Logicall Terme*, and ſignifies ſo firme a Connexion betwixt the *Subject* and *Predicate* (as they call them) that it is impoſſible that they ſhould bee diſſevered, or ſhould not hold together, and therefore if they bee affirm'd one of the other, that they make a *Axioma Neceſſarium*, an Axiome that is neceſsary, or eternally true. Wherefore there being a *Neceſsary Connexion* betwixt *God* and *Exiſtence*; this Axiome, *God does Exiſt, is* an

Axiome

Axiome Necessarily and Eternally true. Which we shall yet more clearly understand, if we compare *Necessity* and *Contingency* together; For as *Contingency* signifies not onely the *Manner of Existence* in that which is contingent according to its *Idea*, but does intimate also a *Possibility* of *Actual Existence*, (so to make up the true and easy Analogy) *Necessity* does not only signify the *Manner of Existence* in that which is *Necessary*, but also that it does *actually Exist*, and *could never possibly do otherwise*. For ἀναγκαῖον τὸ and ἀδύνατον μὴ τὸ, Necessity of Being and Impossibility of Not-being, are all one with *Aristotle*, & the rest of the *Logicians*. But the *Atheist* and the *Enthusiast*, are usually such profess'd Enemyes against *Logick*; the one meerly out of Dotage upon outward grosse sense, the other in a dear regard to his stiffe and untamed fancy, that shop of Mysteryes and fine things.

Thirdly, wee may further add, that whereas wee must needs attribute to the *Idea* of God either *Contingency*, *Impossibility*, *or Necessity* of *Actuall Existence*, (some one of these belonging to every *Idea* imaginable) and that *Contingency* is incompetible to an *Idea of a Being absolutely perfect*, much more *Impossibility*, the *Idea* of God being compiled of no Notions but such as are *possible* according to the light of Nature, to which wee now appeal: It remains therefore that *Necessity of Actuall Existence* bee unavoidably cast upon the *Idea* of God, and that therefore God does *actually Exist*.

But fourthly and lastly, if this seem more subtile, though it bee no lesse true for it, I shall now propound that which is so palpable, that it is impossible for any one that has the use of his wits for to deny it. I say therefore, that either God or this corporeall and sensible world must of it self *necessarily exist*. Or thus, Either *God* or *Matter* or *both* doe of themselves *necessarily exist*. If *both*, wee have what we would drive at, the *existency* of God.

But

But yet to acknowledge the necessary existence of the *Matter* of it self, is not so congruous and suteable to the light of Nature. For if any thing can exist *independently* of God, all things may; so that not onely the Omnipotency of God might be in vain, but beside there would be a letting in from hence of all confusion and disorder imaginable; Nay of some grand Devill of equall Power and of as large Command as God himself: Or if you will of six thousand Millions of such monstrous Gigantick Spirits, fraught with various and mischievous Passions, as well as armed with immense power, who in anger or humour appearing in huge shapes, might take the Planets up in their prodigious Clutches, and pelt one another with them as boyes are wont to do with snowbals; And that this has not yet happened will bee resolved onely into this, that the humour has not yet taken them. But the frame of Nature and the generation of things would be still lyable to this ruine and disorder. So dangerous a thing it is to slight the naturall *dependencyes* and *correspondencyes* of our innate *Ideas* and *conceptions*.

Nor is there any Refuge in such a Reply as this, that the full and perfect Infinitude of the power of God, is able easily to overmaster these six thousand Millions of Monsters, and to slay their hands. For I say that six or fewer, may equallize the infinite power of God. For if any thing may be *self-essentiated* besides God, why may not a *Spirit* of just six times lesse power then God exist of it self? and then six such wil equallize him, a seventh will overpower him. But such a rabble of *self-essentiated* and *divided* Deities, does not only hazzard the pulling the world in pieces, but plainly takes away the Existence of the true God. For if there be any power or perfection whatsoever, which has its original from any other then God, it manifestly demonstrates that God is not God, that is, is not a *Being absolutely and fully perfect*, because we see some power in the world that is not his,

his, that is, that is not from him. But what is fully and wholly from him, is very truly and properly his, as the *thought* of my minde is rather my mindes, then my thoughts.

And this is the only way that I know to demonstrate that it is impossible that there should be any more then *one* true God in the world; For if we did admit another beside him, this other must be also *self-originated*; and so neither of them would be God. For the *Idea* of God swallows up into it self all power and perfection conceivable, and therefore necessarily implies that whatever hath any Being, derives it from him.

But if you say the *Matter* does only exist and not *God*, then this *Matter* does *necessarily* exist of it self, and so we give that Attribute unto the *Matter* which our Natural Light taught us to be contain'd in the Essentiall conception of no other thing besides *God*. Wherefore to deny that of God, which is so necessarily comprehended in the true *Idea* of him, and to acknowledge it in that in whose *Idea* it is not at all contain'd (for *necessary Existence* is not contain'd in the *Idea* of any thing but of a *Being absolutely perfect*) is to pronounce contrary to our Natural light, and to do manifest violence to our Faculties.

Nor can this be excused by saying that the Corporeall *Matter* is palpable and *sensible* unto us, but *God* is not, and therefore we pronounce confidently that it is, though God be not, and also that it is *necessary* of it self, sith that which is without the help of another must necessarily bee and eternally.

For I demand of you then sith you professe your selves to believe nothing but *sense*, how could *sense* ever help you to that truth you acknowledged last, *viz. That that which exists without the help of another, is necessary and eternall?* For *Necessity* and *Eternity* are no sensible Qualities, and therefore are not the objects of any *sense*; And I have already

ready very plentifully proved, that there is other knowledge and perception in the Soul besides that of *Sense*. Wherefore it is very unreasonable, when as we have other faculties of knowledge besides the senses, that we should consult with the senses alone about matters of knowledge, and exclude those facultyes that penetrate beyond *Sense*. A thing that the profess'd *Atheists* themselves will not doe when they are in the humour of Philosophising, for their principle of *Atomes* is a businesse that does not fall under *Sense*, as *Lucretius* at large confesses.

But now seeing it is so manifest that the Soul of man has other cognoscitive facultyes besides that of *Sense* (which I have clearly above demonstrated) it is as incongruous to deny there is a *God*, because *God* is not an object fitted to the *Senses*, as it were to deny there is *Matter* or a *Body*, because that *Body* or *Matter*, in the imaginative Notion thereof, lies so unevenly and troublesomly in our *fancy* and *reason*.

In the contemplation whereof our understanding discovereth such contradictious incoherencies, that were it not that the notion is sustain'd by the confident dictates of *Sense*, *Reason* appealing to those more crasse Representations of *Fansy*, would by her shrewd *Dilemma's* be able to argue it quite out of the world. But our Reason being well aware that *corporeal* matter is the proper object of the sensitive faculty, she gives full belief to the information of Sense in her own sphear, slighting the puzzling objections of perplexed Fancy, and freely admits the existence of Matter, notwithstanding the intanglements of Imagination, as she does also the existence of God, from the contemplation of his *Idea* in our soul, notwithstanding the silence of the senses therein. For indeed it were an unexcusable piece of folly and madnesse in a man, when as he has cognoscitive faculties reaching to the knowledge of God, and has a certain and unalterable *Idea* of God in his soule, which he can by no device wipe out, as well as he has the knowledge of *Sense* that reaches to the discovery of the

Matter;

Matter; to give necessary Self-existence to the *Matter*, no Faculty at all informing him so; and to take necessary Existence from *God*, though the natural notion of God in the Soul informe him to the contrary; and only upon this pretence, because God does not immediately fall under the Knowledge of the *Senses*; Thus partially siding with one kind of Faculty only of the Soul, and proscribing all the rest. Which is as humoursomely and foolishly done, as if a Man should make a faction amongst the Senses themselves, and resolve to believe nothing to be but what he could see with his Eyes, and so confidently pronounce that there is no such thing as the Element of *Aire* nor *Winds* nor *Musick* nor *Thunder*. And the reason forsooth must be because he can see none of these things with his Eyes, and that's the sole sense that he intends to believe.

CHAP. IX.

The second Argument from the Idea *of God as it is* Subjected *in our Souls, and is the fittest Naturall meanes imaginable to bring us to the knowledge of our Maker. That bare* possibility *ought to have no power upon the mind, to either hasten or hinder it's assent in any thing. We being delt with in all points as if there were a God; that naturally wee are to conclude there is one.*

AND hitherto I have argued from the naturall *Notion* or *Idea* of God as it respects that of which it is the *Idea* or *Notion*. I shall now try what advantage may be made of it, from the respect it bears unto our *Souls*, the *Subject* thereof, wherein it does reside.

I demand therefore who put this Indelible Character of God upon our Souls? why and to what purpose is it there? Nor do not think to shuffle me off by saying, We must take things as we find them, and not inquire of the finall

Cauſe of any thing; for things are neceſſarily as they are of themſelves, whoſe guidance and contrivance is from no principle of Wiſdome or Counſell, but every ſubſtance is now and ever was of what nature and capacity it is found; having it's Originall from nohe other then it ſelf; and all thoſe changes and varieties we ſee in the World, are but the reſult of an Eternall Scuffle of coordinate Cauſes, bearing up as well as they can, to continue themſelves in the preſent ſtate they ever are, and acting and being acted upon by others, theſe varieties of things appeare in the world, but every particular Subſtance with the Eſſential Properties thereof is ſelf-originated, and independent of any other.

For to this I antwere, that the very beſt that can be made of all this is but thus much; that it is meerly and barely *poſſible*, nay if we conſult our own faculties, and the Idea of God, utterly impoſſible: but admit it poſſible; this bare *poſſibility* is ſo laxe, ſo weak, and ſo undeterminate a conſideration, that it ought to have no power to move the mind this way or that way that has any tolerable uſe of her own Reaſon, more then the faint breathings of the looſe Aire have to ſhake a Mountaine of braſſe. For if bare *poſſibility* may at all intangle our aſſent or diſſent in things, we cannot fully mis-believe the abſurdeſt Fable in *Æſop* or *Ovid*, or the moſt ridiculous figments that can be imagin'd; As ſuppoſe that *Eares of Corn in the field heare the whiſtling of the wind and chirping of the Birds; that the ſtones in the ſtreet are grinded with pain when the Carts go over them: that the Heliotrope eyes the Sun and really ſees him as well as turns round about with him: that the Pulp of the Wall-nut, as bearing the ſignature of the brain, is indued with Imagination and Reaſon.* I ſay no man can fully mis-believe any of theſe fooleries, if bare *poſſibility* may have the leaſt power of turning the Scales this way or that way. For none of theſe nor a thouſand more ſuch like as theſe imply a perfect and palpable Con-

Contradiction, and therefore will put in for their right of being deemed *possible*. But we are not to attend to what is simply *possible*, but to what our *naturall faculities* do direct and determine us to. As for Example, Suppose the Question were, *whether the Stones in the Street have sense or no*, we are not to leave the point as indifferent, or that may be held either way, because it is *possible* and implyes no palpable Contradiction, that they may have *sense* and that a *painfull* sense too. But we are to consult with our *naturall faculties*, and see whither they propend: and they do plainly determinate the Controversy by telling us, that what has *sense* and is capable of *pain*, ought to have also progressive *Motion*, to bee able to avoyd what is hurtfull and painfull, and we see it is so in all Beings that have any considerable share of Sense. And *Aristotle* who was no doater on a *Deity*, yet frequently does assume this principle Ἡ φύσις οὐδὲν μάτην ποιεῖ, That *Nature does nothing in vain*. Which is either an acknowledgment of a *God*, or an appeale to our own *Rationall Faculties*. And I am indifferent which, for I have what I would out of either, for if we appeale to the naturall suggestions of our own faculties, they will assuredly tell us there is a God.

I therefore again demand and I desire to be answered without prejudice, or any restraint laid upon our naturall faculties, to what purpose is this indelible *Image* or *Idea* of God in us, if there be no such thing as *God* existent in the world? or who seal'd so deep an Impression of that Character upon our Minds?

If we were travailing in a desolate *wilderness*, where we could discover neither Man nor house, and should meet with *Herds* of *Cattell* or *Flocks* of *Sheep* upon whose bodies there were branded certain *Markes* or *Letters*, we should without any hesitancy conclude that these have all been under the hand of some man or other that has set his name upon them. And verily when we see writ in our

Souls in such legible Characters the *Name* or rather the *Nature* and *Idea* of God, why should we be so slow and backward from making the like reasonable inference? Assuredly he whose *Character* is signed upon our Souls, has been here, and has thus marked us that we and all may know to whom we belong. That *it is he that has made us, and not we our selves; that we are his people and the sheep of his Pasture.* And it is evidently plain from the *Idea* of God, which includes omnipotency in it, that we can be made from none other then he; as I have before demonstrated. And therefore there was no better way then by sealing us with this *Image* to make us acknowledge our selves to be his, and to do that worship and adoration to him that is due to our mighty *Maker* and *Creatour*, that is to our *God*.

Wherefore things complying thus naturally, and easily together, according to the free Suggestions of our *naturall Faculties*, it is as perverse and forced a buisinesse to suspend assent, as to doubt whether those Romane *Urnes* and *Coynes* I spoke of digg'd out of the Earth be the works of Nature or the Artifice of Men.

But if wee cannot yet for all this give free assent to this Position, that *God does Exist*, Let us at least have the Patience a while to suppose it. I demand therefore supposing God did *Exist*, what can the Mind of Man imagine that this God should do better or more effectuall for the making himself known to such a Creature as Man, indued with such and such faculties, then we find really already done? For God being a *Spirit* and *Infinite*, cannot ever make himself known Necessarily, and Adæquately by any appearance to our outward *Senses*. For if he should manifest himself in any outward figures or shapes, portending either love or wrath, terrour or protection, our faculties could not assure us that this were *God*, but some particular *Genius* good or bad: and besides such dazeling

zeling and affrightfull externall forces are neither becoming the divine Nature, nor suteable with the Condition of the Soul of Man, whose better faculties and more free God meddles with, does not force nor amaze us by a more course and oppressing power upon our weake and brutish senses. What remaines therefore but that he should manifest himself to our *Inward Man*? And what way imaginable is more fit then the indelible Impression of the *Idea* of himself, which is (not divine life and sense, for that's an higher prise laid up for them that can win it, but) a naturall representation of the God-head and a Notion of his *Essence*, whereby the Soul of Man could no otherwise conceive of him, then an *Eternall Spirit, Infinite in goodnesse, Omnipotent, Omniscient and Necessarily of himself Existent*. But this, as I have fully proved, we find *de facto* done in us, wherefore we being every way dealt with as if there were a God *Existing*, and no *faculty* discovering any thing to the contrary, what should hinder us from the concluding that he does really *Exist*?

CHAP. X.

Naturall Conscience, *and* Religious Veneration, *arguments of the Existence of God.*

HItherto we have argued for the Existency of the God-head from the naturall *Idea* of God, inseparably and immutably risiding in the Soul of Man. There are also other arguments may be drawa from what we may observe to stick very close to mans nature, and such is *Naturall remorse of Conscience*, and a feare and disturbance from the committing of such things as notwithstanding are not punishable by men: As also a *naturall hope* of being prosperous and successfull in doing those things which are conceived by us to be good & righteous; And lastly *Religious*

Veneration or *Divine worſhip*; All which are fruits unforcedly and eaſily growing out of the nature of man; and if we rightly know the meaning of them, they all intimate that *there is a God*.

And firſt of *Naturall Conſcience* it is plain that it is a fear and confuſion of Mind ariſing from the preſage of ſome miſchief that may befall a man beſide the ordinary courſe of Nature, or the uſuall occurrences of affaires, becauſe he has done thus or thus. Not that what is ſupernatural or abſolutely extraordinary muſt needs fall upon him, but that at leaſt the ordinary calamityes and misfortunes, which are in the world, will be directed and levelled at him ſometime or other, becauſe he hath done this or that Evill againſt his *Conſcience*. And men doe naturally in ſome heavy *Adverſity*, mighty *Tempeſt* on the Sea or dreadfull *Thunder* on the Land (though theſe be but from Naturall Cauſes) reflect upon themſelves and their actions, and ſo are invaded with fear, or are unterrifide, accordingly as they condemne or acquit themſelves in their own *Conſciences*. And from this ſuppoſall is that magnificent Expreſſion of the *Poet* concerning the juſt man

Nec fulminantis magna Jovis manus,

That he is not affrayd of the darting down of *Thunder* and *Lightening* from Heaven. But this fear, that one ſhould bee ſtruck rather then the reſt, or at this time rather then another time, becauſe a man has done thus or thus, is a naturall acknowledgment that theſe things are guided and directed from ſome diſcerning principle, which is all one as to confeſſe that *there is a God*. Nor is it materiall that ſome alledge that *Mariners* curſe and ſwear the lowdeſt when the ſtorm is the greateſt, for it is becauſe the uſualneſſe of ſuch dangers have made them looſe the ſenſe of the *danger*, not the ſenſe of a *God*.

It is alſo very naturall for a man that follows honeſtly the dictates

dictates of his own *Conscience*, to be full of good hopes, and much at ease, and secure that all things at home and abroad will goe successfully with him, though his actions or sincere motions of his Mind act nothing upon Nature or the course of the world to change them any way: wherefore it implyes that there is a *Superintendent Principle* over Nature, and the materiall frame of the world, that lookes to it so that nothing shall come to passe, but what is consistent with the good and welfare of honest and conscientious Men. And if it does not happen to them according to their expectations in this world, it does naturally bring in a belief of a world to come.

Nor does it at all enervate the strength of this Argument that some men have lost the sense and difference betwixt good and evill, if there be any so fully degenerate; but let us suppose it, this is a monster, and I suspect of his own making. But this is no more prejudice to what I ayme at, who argue from the *Naturall constitution* of a Man the *Existency of a God*; then if because *Democritus* put out his Eyes, some are born blind, others drink out their Eyes and cannot see, that therefore you should conclude that there is neither *Light* nor *Colours*: For if there were, then every one would see them, but *Democritus* and some others doe not see them. But the reason is plain, there hath been force done to their *Naturall Faculyes* and they have put out their sight.

Wherefore I conclude from *naturall Conscience* in a Man that puts him upon hope and fear of Good and Evill from what he does or omits, though those actions and omissions doe nothing to the change of the course of Nature or the affaires of the world, that there is an *Intelligent Principle* over universall Nature that takes notice of the Actions of Men, that is that *there is a God*; for else this *Naturall Faculty* would be false and vaine.

Now for *Adoration* or *Religious Worship* it is as universall as mankind, there being no Nation under the Cope

of heaven that does not do divine worship to something or other, and in it to God as they conceive; wherefore according to the ordinary *naturall light* that is in all men, there is a God.

Nor can the force of this Argument be avoyded, by saying it is but an universall *Tradition* that has been time out of mind spread among the Nations of the world. For if it were so (which yet cannot at all be proved) in that it is universally received, it is manifest that it is according to the *light of Nature* to acknowledge there is a God. For that which all men admit as true, though upon the proposall of another, is undoubtedly to be termed true according to the *light of Nature*. As many hundreds of *Geometricall Demonstrations* that were first the inventions of some one man, have passed undenyable through all ages and places for true, according to the *light of Nature*, with them that were but Learners not Inventours of them. And it is sufficient to make a thing true according to the *light of Nature*, that no man upon a perception of what is propounded and the reasons of it (if it be not cleare at the first sight and need reasons to back it) will ever stick to acknowledge for a Truth. And therefore if there were any Nations that were destitute of the knowledge of a *God*, as they may be it is likely of the Rudiments of *Geometry*, so long as they will admit of the knowledge of one as well as of the other, upon due and fit proposall; the acknowledgment of a *God* is as well to be said to be according to the *light of Nature*, as the knowledge of *Geometry* which they thus receive.

But if it be here objected that a thing may be universally receiv'd of all Nations and yet be so farre from being true according to the *light of Nature*, that it is not true at all: As for example that the *Sun* moves about the *Earth*, and that the *Earth* stands still as the fix'd *Center* of the world, which the best of Astronomers and the profoundest

of

of Philosophers pronounce to be false: I answere that in some sense it does stand still, if you understand by Motion the translation of a body out of the vicinity of other bodyes. But suppose it did not stand still, this comes not home to our Case; For this is but the just victory of Reason over the generall prejudice of Sense; and every one will acknowledge that Reason may correct the Impresses of Sense, otherwise we should admit the Sun and Moon to be no wider then a Sive, and the bodyes of the Starrs to be no bigger then the ordinary flame of a Candle. Therefore you see here is a clashing of the faculties one against another, and the stronger carryes it. But there is no faculty that can be pretended to clash with the judgement of Reason and natural Sagacity that so easily either concludes or presages that there is a God: wherefore that may well go for a Truth according to the *light of Nature* that is universally received of men, be it by what faculty it will they receive it, no other faculty appearing that can evidence to the contrary. And such is the *universall acknowledgment* that *there is a God.*

Nor is it much more materiall to reply, That though there be indeed a *Religious Worship* excercised in all Nations upon the face of the Earth, yet they worship many of them but *stocks* and *stones*, or some particular piece of Nature, as the *Sunne*, *Moon*, or *Starrs*; For I answer, That first it is very hard to prove that they worship any Image or Statue, without reference to some Spirit at least, if not to the omnipotent God. So that we shall hence at least win thus much, that there are in the Universe some more subtile and Immateriall Substances that take notice of the affairs of Men, and this is as ill to a slow Atheist, as to believe that *there is a God.*

And for that adoration some of them do to the *Sunne* and *Moon*, I cannot believe they do it to them under the Notion of mere *Inanimate Bodies*, but they take them to be the habitation of some *Intellectuall Beings*, as that verse does plainly intimate to us, Ἥλιόν θ

Ἥλιός θ' ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. *The Sun that hears and ſees all things*; and this is very neer the true Notion of a *God*.

But be this *univerſall Religious Worſhip* what it will, as abſurd as you pleaſe to fancy it, yet it will not faile to reach very farre for the proving of a *Deity*. For there is no naturall Faculties in things that have not their object in the world; as there is meat as well as mouths, ſounds as well as hearing, colours as well as ſight, dangers as well as feare, and the like. So there ought in like manner to be a *God* as well as a naturall propenſion in men to *Religious Worſhip*, *God* alone being the proper *Object* thereof.

Nor does it abate the ſtrength of the Argument that this ſo deeply radicated property of *Religion* in Man, that cannot be loſt, does ſo ineptly and ridiculouſly diſplay it ſelf in Mankind.

For as the plying of a *Dogges* feet in his ſleep, as if there were ſome game before him, and the butting of a yong *lambe* before he has yet either hornes or Enemies to encounter, would not be in Nature, were there not ſuch a thing as a *Hare* to be courſed, and an *horned Enemy* to be incountred with horns: So there would not be ſo univerſall an Excerciſe of *Religious Worſhip* in the world, though it be done never ſo ineptly and fooliſhly, were there not really a due *Object* of this worſhip, and a capacity in Man for the right performance thereof; which could not be unleſſe there were a *God*.

But the Truth is, Mans Soul in this drunken drowſy condition ſhe is in has fallen aſleep in the body, and like one in a dreame talks to the bed-poſts, embraces her pillow inſtead of her friend, falls down before ſtatues in ſtead of adoring the Eternall and Inviſible God, prayes to ſtocks and ſtones inſtead of ſpeaking to him that by his word created all things.

I but

I but you will reply that a yong *Lambe* has at length both his weapon and an *Enemy* to encounter, and the dreaming *Dogge* did once and may again purſue ſome reall game; And ſo he that talks in his ſleep did once conferre with men awake, and may do ſo again; But whole Nations for many ſucceſſions of Ages have been very ſtupid Idolaters, and do ſo continue to this day. But I anſwere that this rather informes us of another great myſtery, then at all enervates the preſent argument or obſcures the grand truth we ſtrive for. For this does plainly inſinuate thus much, that Mankind is in a lapſ'd condition, like one fallen down in the fit of an Epilepſy, whoſe limbes by force of the convulſion are moved very incompoſedly and illfavourdly; but we know that he that does for the preſent move the members of his Body ſo rudely and fortuitouſly, did before command the uſe of his Muſcles in a decent exerciſe of his progreſſive faculty, and that when the fit is over he will doe ſo again.

This therefore rather implyes that theſe poore barbarous Soules had once the true knowledge of *God*, and of his *worſhip*, and by ſome hidden providence may be recover'd into it again; then that this propenſion to *Religious Worſhip*, that ſo conſpicuouſly appeares in them, ſhould be utterly in vain: As it would be both in them and in all men elſe if there were no *God*.

CHAP. XI.

Of the Nature of the Soul *of Man, whether ſhe be a meere* Modification *of the* Body, *or a* Subſtance *really* diſtinct, *and then whether* corporeall *or* incorporeall.

WE have done with all thoſe more obvious faculties in the Soul of Man, that naturally tend to the diſcovery of the Exiſtence of a God. Let us briefly, before

fore wee looſe from our ſelves and lanch out into the vaſt Ocean of the Externall *Phænomena* of *Nature*, conſider the Eſſence of the Soul her ſelf, what it is, whether a meer *Modification* of the *Body*, or *Subſtance diſtinct* therefrom; and then whether *corporeall* or *incorporeall*. For upon the clearing of this point wee may happily be convinced that there is a Spiritual Subſtance, really diſtinct from the Matter. Which who ſo does acknowledge will be eaſilier induced to beleeve there is a God.

Firſt therefore if we ſay that the Soul is a meer *Modification* of the *Body*, the Soul then is but one univerſall Faculty of the Body, or a many Facultyes put together, and thoſe operations which are uſually attributed unto the Soul, muſt of neceſſity be attributed unto the Body. I demand therefore to what in the body will you attribute *Spontaneous Motion?* I underſtand thereby a power in our ſelves of wagging or holding ſtill moſt of the parts of our Body, as our hand ſuppoſe or little finger. If you will ſay that it is nothing but the *immiſſion* of the *Spirits* into ſuch and ſuch Muſcles, I would gladly know what does *immit* theſe *Spirits* and direct them ſo curiouſly. Is it *themſelves*, or the *Braine*, or that particular piece of the Braine they call the *Conarion* or *Pine-kernell*? whatever it be, that which does thus immit them and direct them muſt have *Animadverſion* and the ſame that has Animadverſion has *Memory* alſo and *Reaſon*. Now I would know whether the Spirits *themſelves* be capable of *Animadverſion*, *Memory* and *Reaſon*: for it indeed ſeemes altogether impoſſible. For theſe animall Spirits are nothing elſe, but Matter very thin and liquid, whoſe nature conſiſts in this, that all the particles of it be in Motion, and being looſe from one another fridge and play up and down according to the meaſure and manner of agitation in them.

I therefore now demand which of the particles in theſe ſo many looſely moving one from another, has *Animadverſion*

verſion in it? If you ſay that they all put together have, I appeal to him that thus anſwers how unlikely it is that that ſhould have *Animadverſion* that is ſo utterly uncapable of *Memory*, and conſequently of *Reaſon*. For it is as impoſſible to conceive *Memory* competible to ſuch a ſubject, as it is, how to write Characters in the water or in the wind.

If you ſay the *Brain* immits and directs theſe Spirits, how can that ſo freely and ſpontaneouſly move it ſelf or another that has no Muſcles? beſides *Anatomiſts* tell us that though the Brain be the Inſtrument of ſenſe, yet it has no ſenſe at all of it ſelf; how then can that that has no ſenſe, direct thus ſpontaneouſly and arbitrariouſly the animall Spirits into any part of the Body? an act that plainely requires determinate ſenſe and perception. But let the Anatomiſts conclude what they will, I think I ſhall little leſſe then demonſtrate that *the Brains have no Senſe*. For the ſame thing in us that has *Senſe* has likewiſe *Animadverſion*, and that which has *Animadverſion* in us has alſo a faculty of free and arbitrarious *Fanſy* and of *Reaſon*.

Let us now conſider the nature of the *Brain*, and ſee how competible thoſe operations are to ſuch a Subject. Verily if wee take a right view of this laxe pith or marrow in Mans head, neither our ſenſe nor underſtanding can diſcover any thing more in this ſubſtance that can pretend to ſuch noble operations as free Imagination and ſagacious collections of Reaſon, then we can diſcern in a Cake of Sewet or a bowle of Curds. For this looſe Pulp, that is thus wrapp'd up within our *Cranium* is but a ſpongy and porous body, and pervious not onely to the Animall Spirits but alſo to more groſſe Juice and Liquor, elſe it could not well be nouriſhed, at leaſt it could not be ſo ſoft and moiſtned by drunkenneſſe and exceſſe as to make the underſtanding inept and ſottiſh in its operations. Wherefore I now demand in this ſoft ſubſtance which we call the *Brain*, whoſe ſoftneſſe implyes that it is in ſome meaſure liquid, and liquidity implyes

a ſeverall

a ſeverall *Motion* of looſned parts; in what part or parcell thereof does *Fancy*, *Reaſon*, and *Animadverſion* lye? In this laxe conſiſtence that lyes like a Net all on heaps in the water, I demand in what knot, loop, or Intervall thereof does this faculty of free *Fancy* and active *Reaſon* reſide? I believe you will be aſham'd to aſſigne me any: and if you will ſay in all together, you muſt ſay that the whole brain is figured into this or that repreſentation, which would cancell Memory and take away all capacity of there being any diſtinct Notes and places for the ſeverall Species of things there repreſented. But if you will ſay there is in *Every part* of the brain this power of *Animadverſion* and *Fanſy*, you are to remember that the brain is in ſome meaſure a *liquid body*, and we muſt inquire how theſe looſe parts vnderſtand one anothers ſeverall *Animadverſions* and *Notions*: And if they could (which is yet very inconceivable) yet if they could from hence doe any thing toward the *immiſſion* and *direction* of the *Animall Spirits* into this or that part of the Body, they muſt doe it by knowing one anothers minds, and by a joynt contention of ſtrength, as when many men at once, the word being given, lift or tugge together for the moving of ſome ſo maſſy a body that the ſingle ſtrength of one could not deal with. But this is to make the ſeverall particles of the brain ſo many *Individuall perſons*; A fitter object for laughter then the leaſt meaſure of beliefe.

Beſides how come theſe many animadverſions to ſeem but one to us, our mind being theſe, as is ſuppoſed? Or why if the figuration of one part of the brain be communicated to all the reſt, does not the ſame object ſeem ſituated both behind us and before us, above and beneath, on the right hand and on the left, and every way as the Impreſſe of the object is reflected againſt all the parts of the braines? But there appearing to us but one animadverſion and one ſite of things, it is a ſufficient Argument that there is but one, or if there be many, that they are not

not mutually communicated from the parts one to another, and therefore there can be no ſuch joynt endeavour toward one deſigne, whence it is manifeſt that the *Braines* cannot *immit* nor direct theſe *Animall Spirits* into what part of the Body they pleaſe.

Moreover that the *Braine* has *no Senſe*, and therefore cannot impreſſe ſpontaneouſly any motion on the *Animall Spirits*; it is no ſlight Argument in that ſome being diſſected have been found without Braines, and *Fontanus* tells us of a boy at *Amſterdam* that had nothing but limpid water in his head in ſtead of Braines; and the Braines generally are eaſily diſſolvable into a watry conſiſtence, which agrees with what I intimated before. Now I appeale to any free Judge how likely theſe liquid particles are to approve themſelves of that nature and power as to bee able by erecting and knitting themſelves together for a moment of time, to beare themſelves ſo as with one joynt contention of ſtrength to cauſe an arbitrarious ablegation of the Spirits into this or that determinate part of the Body. But the abſurdity of this I have ſufficiently inſinuated already.

Laſtly the *Nerves*, I mean the Marrow of them which is of the ſelf ſame ſubſtance with the Braine, have *no Senſe* as is demonſtrable from a *Catalepſis* or *Catochus*: but I will not accumulate Arguments in a Matter ſo palpable.

As for that little ſprunt piece of the Braine which they call the *Conarion*, that this ſhould be the very ſubſtance whoſe naturall faculty it is to move it ſelf, and by it's Motions and Nods to determinate the courſe of the *Spirits* into this or that part of the Body, ſeems to me no leſſe fooliſh and fabulous then the ſtory of him that could change the wind as he pleaſed by ſetting his Cap on this or that ſide of his head.

If you heard but the magnificent ſtories that are told of

of this little lurking Mushrome, how it does not onely heare and see, but imagines, reasons, commands the whole fabrick of the Body more dextrously then an *Indian* boy does an *Elephant*, what an acute *Logician*, subtle *Geometrician*, prudent *Statesman*, skillfull *Physician* and profound *Philosopher* he is, and then afterward by dissection you discover this worker of Miracles to be nothing but a poor silly contemptible Knobb or Protuberancy consisting of a thin Membrane containing a little pulpous Matter much of the same nature with the rest of the Braine,

Spectatum admissi risum teneatis amici?

Would not you sooner laugh at it then goe about to confute it? And truly I may the better laugh at it now, having already confuted it in what I have afore argued concerning the rest of the braine.

I shall therefore make bold to conclude that the Impresse of *Spontaneous Motion* is neither from the *Animall Spirits* nor from the *Braine*, and therefore that those operations that are usually attributed unto the Soul are really incompetible to any part of the Body; and therefore that the *Soul* is not a meer *Modification* of the *Body*, but a *Substance distinct* therefrom.

Now we are to enquire whether this *Substance distinct* from what ordinarily we call the Body, be also it self a *Corporeall* Substance, or whether it be *Incorporeall*. If you say that it is a *Corporeall* Substance, you can understand no other then Matter more subtile and tenuious then the Animall Spirits themselves, mingled with them and dispersed through the vessells and Porosities of the Body, for there can be no Penetration of Dimensions. But I need no new Arguments to confute this fond conceipt, for what I said of the *Animall Spirits* before, is applicable with all ease and fitnesse to this present case. And let it

it be sufficient that I advertise you so much, and so be excus'd from the repeating of the same things over again.

It remains therefore that we conclude that that which impresses *Spontaneous Motion* upon the Body, or more immediatly upon the Animall Spirits, that which *imagines, remembers*, and *reasons*, is an *Immaterиall Substance distinct* from the *Body*, which uses the Animall Spirits and the Braines for Instruments in such and such Operations: and thus we have found a *Spirit* in a proper Notion and signification that has apparently these faculties in it; it can both *understand* and *move* Corporeall Matter.

And now this prize that we have wonne will prove for our designe of very great Consequence. For it is obvious here to observe that the Soul of man is as it were ἄγαλμα θεοῦ a *Compendious Statue of the Deity*. Her substance is *a solid Effigies of God*. And therefore as with ease we consider the Substance and Motion of the vast *Heavens* on a little *Sphere* or *Globe*, so we may with like facility contemplate the nature of the *All-mighty* in this little *Meddall of God*, the Soul of Man, enlarging to Infinity what we observe in our selves when wee transferre it unto God; as we do imagine those *Circles* which we view on the *Globe*, to be vastly bigger while we fancy them as described in the *Heavens*.

Wherefore we being assur'd of this that there is a Spirituall Substance in our selves in which both these properties do reside, viz. of understanding and of moving Corporeall Matter, let us but enlarge our Minds so, as to conceive as well as we can of a spirituall Substance that is able to move and actuate all Matter whatsoever never so farre extended, and after what way and manner soever it please, and that it has not the knowledge onely of this or that particular thing, but a distinct and plenary Cognoscence of all things; and we have indeed a very competent

apprehenſion of the Nature of the Eternall and Inviſible God, who like the Soul of Man, does not indeed fall under ſenſe, but does every where operate ſo, that his preſence is eaſily to be gathered from what is diſcovered by our outward ſenſes.

CHAP.

CHAP. I.

The Universall Matter *of the* World *be it homogeneall or heterogeneall, self-mov'd or resting of it self, that it can never be contriv'd into that* Order *it is without the Super-intendency of a God.*

THE last thing I insisted upon was the Specifick nature of the Soul of Man, how it is an immateriall substance indued with these two eminent Properties, of Understanding and Power of moving corporeall Matter. Which truth I cleared, to the intent that when we shall discover such Motions and Contrivances in the largely extended Matter of the world as imply Wisdome and Providence we may the easilier come off to the acknowledgment of that Eternall Spirituall Essence that has fram'd Heaven and Earth, and is the Authour and Maker of all visible and invisible Beings.

Wherefore we being now so well furnish'd for the voiage, I would have my *Atheist* to take Shipping with me, and loosing from this particular Speculation of our own inward nature to lanch out into that vast Ocean, as I said, of the Externall *Phænomena* of *universall Nature*, or walke with me a while on the wide Theatre of this *Outward world*, and diligently to attend to those many and most manifest marks and signes that I shall point him to in this outward frame of things that naturally signifiy unto us that *there is a God.*

And now first to begin with what is most generall, I say that the *Phænomena* of *Day* and *Night*, *Winter* and *Summer*, *Spring-time* and *Harvest*, that the manner of *rising* and *setting* of the *Sun*, *Moon* and *Starrs*, that all these are signes and tokens unto us that there is *a God*, that is, that things are so framed that they naturally imply a principle

of *Wisdome* and *Counsell* in the *Authour* of them. And if there be such an *Authour* of externall Nature, there is a *God*.

But here it will be reply'd, that meere *Motion* of the *universall Matter* will at last necessarily grinde it self into those more rude and generall Delineations of Nature that are observed in the Circuits of the Sunne, Moone and Starres, and the generall Consequences of them. But if the mind of man grow so bold as to conceipt any such thing, let him examine his Faculties what they naturally conceive of the *Notion* of *Matter*. And verily the great Master of this Mechanicall *Hypothesis* does not suppose nor admitt of any *Specificall difference* in this universall Matter, out of which this outward frame of the World should arise. Neither do I think that any Man else will easily imagine but that all the Matter of the world is of one kind for its very Substance or Essence.

Now therefore I demand concerning this universall uniform Matter, whether naturally *Motion* or *Rest* belongs unto it. If *Motion*, it being acknowledg'd uniforme, it must be alike moved in *every part* or *particle* imaginable of it. For this Motion being naturall and essentiall to the Matter is alike every where in it, and therefore has loosened every Atome of it to the utmost capacity, so that every particle is alike, and moved alike. And therefore there being no prevalency at all in any one Atome above another in biggnesse or motion, it is manifest that this universall Matter, to whom motion is so essentiall and intrinsecall, will be ineffectuall for the producing of any *variety of appearances* in Nature, and so no *Sunnes*, nor *Starres* nor *Earths*, nor *Vortices* can ever arise out of this infinitely thin and still Matter, which must thus eternally remain unperceptible to any of our Senses, were our Senses ten thousand Millions of times more subtile then they are. Indeed there could not be any such thing as either Man or Sense in the World. But we see this Matter shewes it self to us, in abundance of *varieti*

appearance; therefore there must be another principle besides the Matter to order the Motion of it so, as may make these *varieties* to *appear*: And what will that prove but *a God*?

But if you'l say that *Motion* is *not* of the *nature* of Matter (as indeed it is very hard to conceive it, the matter supposed homogeneall) but that it is inert and stupid of it self: then it must be moved from some other, and thus of necessity we shall be cast upon a God, or at least a Spirituall substance actuating the Matter, which the Atheists are as much affraid of, as children are of Spirits, or themselves of a God.

But men that are much degenerate know not the naturall Emanations of their own Minds, but think of all things confusedly, and therefore it may be will not stick to affirm, that either the parts of the Matter are *Specifically different*, or though they be not, yet some are *Moveable* of themselves, others inclinable to *Rest*, and was ever so; for it happened so to be, though there be no reason for it in the thing it self: which is to wound our Faculties with so wide a gap, that after this they will let in any thing, and take away all pretence to any principles of Knowledge.

But to scuffle and combat with them in their own dark Caverns, let the universall Matter be a heterogeneall *Chaos* of Confusion, variously moved and as it happens: I say there is no likelyhood that this mad *Motion* would ever amount to so wise a Contrivance as is discernable even in the generall Delineations of Nature. Nay it will not amount to a naturall appearance of what we see and is conceived most easy thus to come to passe, to wit, a round *Sunne*, *Moon*, and *Earth*. For it is shrewdly to be suspected that if there were no *Superintendent* over the Motions of those *Ætheriall Whirle-pooles*, which the French Philosophy supposes, that the form of the *Sun* and the rest of the *Starres* would be *oblong* not *round*, because the Matter recedes all along the *Axis* of a *Vortex*, as well as from the *Center*, and therefore naturally the Space that is left for the finest and

ſubtileſt Element of all, of which the *Sunne* and *Starres* are to conſiſt, will be *Long* not *Round*. Wherefore this *Round* Figure we ſee them in, muſt proceed from ſome higher principle then the meere Agitation of the Matter: But whether ſimply *Spermaticall*, or *Senſitive* alſo and *Intellectuall*, I'le leave to the diſquiſition of others who are more at leaſure to meddle with ſuch Curioſities.

The Buſineſſe that lies me in hand to make good is this, that taking that for granted which theſe great Naturalliſts would have allowed, to wit, that *the Earth moves about the Sunne*, I ſay the laws of its Motion are ſuch, that if they had been impoſed on her by humane Reaſon and Counſell, they would have been no other then they are. So that appealing to our own faculties, we are to confeſſe that the Motion of the *Sunne* and *Starres*, or of the *Earth*, as our Naturalliſts would have it, is from a *knowing Principle*, or at leaſt has paſſ'd the Approbation and Allowance of ſuch a Principle.

For as Art takes what Nature will afford for her purpoſe, and makes up the reſt her ſelf; So the *Eternall Mind* (that put the univerſall Matter upon Motion, as I conceive moſt reaſonable, or if the Matter be confuſedly mov'd of its ſelf, as the Atheiſt wilfully contends) this *Eternall Mind*, I ſay, takes the eaſy and naturall reſults of this generall Impreſſe of *Motion*, where they are for his purpoſe, where they are not he rectifies and compleats them.

And verily it is farre more ſuteable to Reaſon that God making the *Matter* of that nature that it can by meere *Motion* produce ſomething, that it ſhould go on ſo farre as that ſingle advantage could naturally carry it, that ſo the wit of Man, whom God has made to contemplate the *Phænomena* of Nature, may have a more fit object to exerciſe it ſelf upon. For thus is the underſtanding of Man very highly gratifi'd, when the works of God and there manner of production are made intelligible unto him by a naturall deducti-

deduction of one thing from another: which would not have been if God had on purpose avoided what the *Matter* upon *Motion* naturally afforded, and cancelled the laws thereof in every thing. Besides to have altered or added any thing further where there was no need, had been to *Multiply Entities* to no purpose.

Thus it is therefore with Divine Providence; what that one single Impresse of *Motion* upon the *universall Matter* will afford that is usefull and good, it does allow and take in; what it might have miscarried in, or could not amount to, it directs or supplies. As in little pieces of wood naturally bow'd like a Mans Elbow, the Carver does not unbow it, but carves an hand at the one end of it, and shapes it into the compleat figure of a Mans Arme.

That therefore that I contend for is this, that be the *Matter moved* how it will, the *Appearances* of *things* are such as do manifestly intimate that they are either appointed all of them, or at least approved by an *universall Principle* of *Wisdome* and *Counsell*.

CHAP. II.

The perpetuall Parallelisme of the Axis of the Earth *and* its due proportion of Inclination, *as also the* course of the Moon crossing the Ecliptick, *evident arguments that the fluid Matter is guided by a divine Providence. The Atheists Sophisme of arguing from some petty inconsiderable Effects of the Motion of the Matter, that the said Motion is cause of all things, seasonably detected and deservedly derided.*

NOw therefore to admit the Motion of the Earth, & to talk with the Naturallists in their own Dialect, I demand whether it be better to have the *Axis* of the Earth *steddy*, and *perpetually parrallell* with its self, or to have it *carelesly tumble* this way and that way as it happens, or at least very variously and intricately. And you cannot but answer me

that it is better to have it *ſteady* and *parallel*: For in this lyes the neceſſary Foundation of the Art of *Navigation* and *Dialling*. For that ſteddy ſtream of Particles which is ſuppoſed to keep the *Axis* of the Earth parallel to it ſelf, affords the Mariner both his *Cynoſura* and his *Compaſſe*. The *Load-ſtone* and the *Load-ſtar* depend both on this. And *Dialling* could not be at all without it. But both of theſe *Arts* are pleaſant, and the one eſpecially of mighty importance to Mankind. For thus there is an orderly meaſuring of Time for our affaires at home, and an opportunity of Traffick abroad, with the moſt remote Nations of the world, and ſo there is a mutual ſupply of the ſeverall commodities of all Countreys, beſides the inlarging of our underſtanding by ſo ample Experience we get of both men and things. Wherefore if we were rationally to conſult, whether the *Axis* of the Earth is to be held *ſteady* and *paralliel* to it ſelf, or to be left at *random*, wee would conclude that it ought to be *ſteady*. And ſo we find it *de facto*, though the Earth move floating in the liquid Heavens. So that appealing to our own Facultyes, we are to affirm that the conſtant direction of the *Axis* of the Earth was eſtabliſhed by a principle of *Wiſedome* and *Counſell*, or at leaſt approved of it.

Again, there being ſeverall Poſtures of this ſteady direction of the *Axis* of the Earth, viz, either *Perpendicular* to a Plane going through the Center of the Sun, or *Coincident* or *Inclining*, I demand which of all theſe Reaſon and Knowledge would make choiſe of. Not of a *Perpendicular* poſture, For both the pleaſant variety and great conveniency of *Summer* and *Winter*, *Spring-time* and *Harveſt* would be loſt; and for want of acceſſion of the Sun, theſe parts of the Earth that bring forth fruit now and are habitable, would be in an incapacity of ever bringing forth any, and conſequently could entertain no Inhabitants; and thoſe Parts that the full heat of the Sun could reach, he plying them

them allwayes alike without any annual receſſion or intermiſſion, would at laſt grow tired and exhauſted. And beſides conſulting with our own facultyes we obſerve, that an orderly *viciſſitude* of things, is moſt pleaſant unto us, and does much more gratifie the contemplative property in Man.

And now in the ſecond place, nor would reaſon make choice of a *Coincident* poſition of the *Axis* of the Earth. For if the *Axis* thus lay in a Plane that goes through the Center of the Sun, the *Ecliptick* would like a *Colure* or one of the *Meridians* paſſe through the *Poles* of the Earth, which would put the Inhabitants of the World into a pittifull Condition. For they that ſcape beſt in the *Temperate Zone*, would be accloy'd with very tedious long Nights, no leſſe then fourty dayes long, and they that now have their Night never aboue fovr and twenty houres, as *Friſeland*, *Iſeland*, the further parts of *Ruſſia* and *Norway*, would be deprived of the Sun above a hundred and thirty dayes together, our ſelves in *England* and the reſt of the ſame *Clime* would be cloſed up in darkneſſe no leſſe then an hundred or eighty continuall dayes, and ſo proportionably of the reſt both in and out of the *Temperate Zones*. And as for *Summer* and *Winter*, though thoſe viciſſitudes would be, yet it could not but cauſe very raging diſeaſes, to have the Sun ſtay ſo long deſcribing his little Circles neer the Poles and lying ſo hot upon the Inhabitants that had been in ſo long extremity of Darkneſſe and Cold before.

It remaines therefore that the poſture of the *Axis* of the Earth be *Inclining*, not *Coincident* nor *Perpendicular* to the forenamed Plane. And verily it is not onely *inclining*, but in ſo fit proportion, that there can be no fitter excogitated, to make it to the utmoſt capacity as well pleaſant as habitable. For though the courſe of the Sun be curbed within the compaſſe of the *Tropicks* and ſo makes thoſe parts very hot, yet the conſtant gales of wind from the Eaſt (to ſay nothing

of

of the nature and fit length of their nights) make the *Torrid Zone* not only habitable but pleasant.

Now this best posture which our Reason would make choise of, we see really establish'd in Nature, and therefore, if we be not perverse and willful, we are to inferre that it was established by a *Principle* that has in it *Knowledge* and *Counsell*, not from a blind fortuitous jumbling of the parts of the Matter one against another, especially having found before in ourselves a *knowing Spiritual Substance* that is also able to move and alter the Matter. Wherefore I say we should more naturally conclude, that there is some such *universall knowing Principle*, that has power to move and direct the Matter; then to fancy that a confused justling of the Parts of the Matter should contrive themselves into such a condition, as if they had in them Reason and Counsell, and could direct themselves. But this directing Principle what could it be but *God*?

But to speake the same thing more briefly and yet more intelligibly, to those that are only acquainted with the *Ptolemaicall Hypothesis*: I say that being it might have happened that the annuall course of the *Sun* should have been through the *Poles* of the world, and that the *Axis* of the Heavens might have been very troublesomely and disorderly moveable, from whence all those inconveniencies would arise which I have above mentioned; and yet they are not but are so ordered as our own Reason must approve of as best; it is Naturall for a man to conceive, that they are really ordered by a *Principle* of *Reason* and *Counsell*, that is, that they are made by an all-wise and all-powerful *God*.

I will only adde one or two observables more, concerning the *Axis* of the Earth and the course of the *Moon*, and so I will passe to other things.

It cannot but be acknowledged that if the *Axis* of the Earth were *perpendicular* to the Plane of the Sun's *Ecliptick*, that her Motion would be more easy and naturall, and yet

for

for the conveniencies afore mentioned we see it is made to stand in an *inclining* posture. So in all likelyhood it would be more easy and naturall for that hand-maid of the Earth the *Moon*, to finish her Monethly courses in the *Æquinoctiall Line*, but we see like the Sun she crosses it and expatiates some degrees further then the Sun him self, that her exalted light might be more comfortable to those that live very much North, in their long Nights.

Wherefore I conclude that though it were possible, that the confused agitation of the parts of the Matter might make a round hard heap like the *Earth*, and more thin and liquid bodies like the *Æther*, and *Sun*, and that the *Earth* may swimme in this liquid *Æther* like a rosted Apple in a great bowle of wine, and be carried about like straws or grasse cast upon a whirle-poole, yet that it's *Motion* and *Posture* should be so directed and attemper'd as we our selves that have Reason upon due consideration would have it to be; and yet not to be from that which is *Knowing* and in some sense *Reasonable*; is to our faculties, if they discerne any thing at all, as absonous and absurd as any thing can be. For when it had been easier to have been otherwise, why should it be thus, if some *Superintendent Cause* did not oversee and direct the Motions of the Matter, allowing nothing therein but what our Reason will confesse to be to very good purpose?

But because so many *Bullets* joggled together in a Mans Hat will settle to such a determinate figure, or because the *Frost* and the *Wind* will draw upon dores and Glasse-windows pretty uncouth streaks like feathers, and other fooleries which are to no use or purpose, to inferre thence that *all the Contrivances* that are in *Nature*, even the frame of the *bodyes* both of *Men* and *Beasts*, are from no other principle but the jumbling together of the Matter, and so because that this does naturally effect something that it is the cause of all things, seems to me, to be a reasoning

ſoning in the ſame *Mood* and *Figure* with that wiſe Market-mans, who going down a Hill, and carrying his *Cheeſes* under his Armes, one of them falling and trundling down the Hill very faſt, let the other go after it, appointing them all to meet him at his houſe at *Gotham*, not doubting but they beginning ſo hopefully would be able to make good the whole journey. Or like another of the ſame Town, who perceiving that his *Iron Trevet* he had bought had three feet, and could ſtand, expected alſo that it ſhould walk too and ſave him the labour of the Carriage. So our profound *Atheiſts* and *Epicureans* according to the ſame pitch of Wiſdome do not ſtick to inferre, becauſe this confuſed *Motion* of the parts of the *Matter* may amount to a rude delineation of hard and ſoft, rigid and fluid, and the like; that therefore it will go on further and reach to the diſpoſing of the Matter in ſuch order as does naturally imply a *Principle*, that ſomeway or other contains in it exact *Wiſdome* and *Counſell*. A poſition more beſeeming the Wiſe-men above mentioned, then any one that has the leaſt command of his naturall wit and faculties.

Wherefore we having ſufficiently detected the ridiculous folly of this preſent Sophiſme, let us attending heedfully to the naturall emanations of unprejudic'd reaſon conclude, that *the Riſing and Setting of the lights of Heaven, the viciſſitude of Day and Night, Winter and Summer*, being ſo ordered and guided, as if they had been ſettled by exquiſite conſultation, and by cleareſt knowledge; that therefore that which did thus ordaine them is a *knowing Principle*, able to move, alter and guide the Matter according to his own will and providence, that is to ſay, that *there is a God*.

And verily I do not at all doubt but that I ſhall evidently trace the viſible foot-ſteps of this *Divine Counſell* and *Providence*, even in all things diſcoverable in the world. But I will paſſe through them as lightly and briefly as I can.

CHAP.

CHAP. III.

That Rivers, Quarries of ſtone, Timber-Wood, Metalls, Mineralls, *and* the Magnet, *conſidering the nature of Man, what uſe he can make of them, are manifeſt ſignes that the rude Motion of the Matter is not left to it ſelf, but is under the guidance and Super-intendency of an all-wiſe* God.

LEt us therefore ſwiftly courſe over the *Vallies* and *Mountains*, ſound the depth of the *Sea*, range the *Woods* and *Foreſts*, dig into the Entrailes of the *Earth*, and let the *Atheiſt* tell me which of all theſe places are ſilent and ſay nothing of a *God*. Thoſe that are moſt dumbe will at leaſt compromize with the reſt, that all things are by the guidance and determination (let the Matter move as it will) or at leaſt by the allowance, and approbation of a *Knowing Principle*: as a Maſon that makes a wall, ſometimes meets with a *ſtone* that wants no cutting, and ſo only approving of it he places it in his work. And *a piece of Timber* may happen to be crack'd in the very place where the Carpenter would cleave it, and he need not cloſe it firſt that he may cleave it aſunder afterwards; wherefore if the meer Motion of the Matter can do any rude generall thing of good conſequence, let it ſtand as allowable; but we ſhall find out alſo thoſe things which do ſo manifeſtly ſavour of *Deſigne* and *Counſell*, that we cannot naturally withhold our aſſent, but muſt ſay *there is a God*.

And now let us betake our ſelves to the ſearch, and ſee if all things be not ſo as our Reaſon would deſire them. And to begin at the Top firſt, even thoſe rudely ſcattered *Mountains*, that ſeeme but ſo many Wens and unnaturall Protuberancies upon the face of the Earth, if you conſider but of what conſequenee they are, thus reconciled you may deeme them ornaments as well as uſefull.

For theſe are Natures *Stillatories* in whoſe hollow Cavernes

Cavernes the ascending vapours are congealed to that universal *Aqua vitæ*, that good *fresh-water*, the liquor of life, that sustaines all the living Creatures in the world, being carried along in all parts of the Earth in the winding Chanels of *Brookes* and *Rivers*. Geography would make it good by a large induction. I will onely instance in three or foure: *Ana* and *Tagus* run from *Sierra Molina* in *Spain*, *Rhenus*, *Padus* and *Rhodanus* from the *Alpes*, *Tanais* from the *Riphean*, *Garumna* from the *Pyrenean* Mountains, *Achelous* from *Pindus*, *Hebrus* from *Rhodope*, *Tigris* from *Niphates*, *Orontes* from *Libanus*, and *Euphrates* from the Mountains of *Armenia*, and so in the rest. But I will not insist upon this, I will now betake my self to what does more forcibly declare an Eye of Providence, directing and determining as well as approving of the results of the supposed agitation of the parts of the Matter.

And that you may the better feel the strength of my Argument, let us first briefly consider the nature of Man, what faculties he has, and in what order he is in respect of the rest of the Creatures. And indeed though his body be but weak and disarmed, yet his inward abilities of Reason and Artificiall contrivance is admirable. He is much given to Contemplation, and the viewing of this Theatre of the world, to trafick and commerce with forrain Nations, to the building of Houses and Ships, to the making curious instruments of Silver, Brasse or Steele, and the like. In a word he is the flower and chief of all the products of Nature upon this Globe of the Earth. Now if I can shew that there are designes laid even in the lowest and vilest products of Nature that respect Man the highest of all, you cannot deny but that there is an *Eye* of *Providence* that respecteth all things, and passeth very swiftly from the Top to the Bottome, disposing all things wisely.

I therefore now demand, Man being of this nature that he is, whether these noble faculties of his would not be lost

and

and frustrate were there not Materialls to exercise them on. And in the second place I desire to know, whether the rude confused *Agitation* of the *particles* of the Matter do certainly produce any such Materialls fit for Man to exercise his skill on or no; That is to say, whether there were any Necessity that could infallibly produce *Quarries* of *Stone* in the Earth which are the chief Materialls of all the Magnificent Structures of building in the world; And the same of *Iron* and *Steel*, without which there had been no use of these stones; And then of *Sea-Coal* and other necessary *Fewel*, fit for the working or meking of these Metalls; and also of *Timber Trees*, for all might have been as well brush-wood and shrubs; And then assuredly there had been no such convenient shipping, what ever had become of other buildings; And so of the *Load-stone* that great help to Navigation, whether it might not have laine so low in the Earth as never to have been reached by the Industry of Man; and the same may be said also of other *Stones* and *Metalls*, that they being heaviest might have laine lowest. Assuredly the *Agitated* Matter, unlesse there were some speciall over-powering guidance over it, might as well have over-slipt these necessary usefull things, as hit upon them: But if there had not been such a Creature as Man, these very things themselves had been useless, for none of the bruit beasts make use of such commodities. Wherefore unlesse a man will doe enormous violence to his faculties, he must conclude that there is a contrivance of *Providence* and *Counsell* in all those things, which reacheth from the beginning to the end, and orders all things sweetly. And that *Providence* foreseeing what a kind of Creature she would make *Man*, provided him with materialls from whence he might be able to adorne his present Age, and furnish Historie with the Records of egregious exploits both of Art and Valour. But without the provision of the forenamed Materialls, the Glory and Pompe both of warre and Peace had

had been loſt. For men inſtead of thoſe magnificent buildings which are ſeen in the world, could have had no better kind of dwellings, then a bigger ſort of Bee-hives or Birds-neſts made of contemptible ſticks and ſtraws & durty morter. And inſtead of the uſuall pompe and bravery of warre, wherein is heard the ſolemne ſound of the hoarſe Trumpett, the couragious beating of the Drumm, the neighing and pranſing of the Horſes, clattering of Armour, and the terrible thunder of Cannons, to ſay nothing of the glittering of the Sword and Spear, the waving and fluttering of diſplayed Colours, the gallantry of Charges upon their well managed Steeds and the like: I ſay had it not been for the forenamed proviſion of *Iron*, *Steel* and *Braſſe*, and ſuch like neceſſary Materialls, inſtead of all this glory and ſolemnity, there had been nothing but howlings and ſhowtings of poor naked men belabouring one another with ſnag'd ſticks, or dully falling together by the eares at Fiſti-cuffs. Beſides this, Beaſts being naturally armed, and men naturally unarmed with any thing ſave their Reaſon, and Reaſon being ineffectuall having no materialls to work upon, it is plaine that that which made Men, Beaſts and Metalls, knew what it did, and did not forget it ſelf in leaving Man deſtitute of naturall Armature, having provided Materialls, and giving him wit and abilityes to arme himſelf, and ſo to be able to make his party good againſt the moſt fierce and ſtouteſt of all living Creatures whatſoever, nay indeed left him unarmed on purpoſe that he might arme himſelf and excerciſe his naturall wit and induſtry.

Chap. IV.

A further proof of divine Providence taken from the Sea, *and the large train of Cauſes laid together in reference to* Navigation.

Having thus paſſed over the Hills and through the Woods and hollow Entrailes of the Earth, let us now view the

the wide *Sea* also, and see whether that do not informe us that there is a *God*, that is, whether things be not there in such sort as a rationall Principle would either order or approve, when as yet notwithstanding they might have been otherwise. And now we are come to view those *Campos natantes* as *Lucretius* calls them, that vast Champian of water the *Ocean*, I demand first whether it might not have been *wider* then it is, even so large as to overspread the face of the whole Earth, and so to have taken away the habitation of Men and Beasts. For the wet particles might have easily ever mingled with the dry, and so all had either been *Sea* or *Quag-mire*. Secondly though this distinction of *Land* and *Sea* be made, whether this watry Element might not have fallen out to be of so *thin* a consistency as that it would not beare Shipping; For it is so farre from impossibility, as there be *de facto* in Nature such waters, as the river *Silas* for example in *India*. And the waters of *Boristhenes* are so *thin* and light, that they are said to swim upon the top of the Stream of the river *Hypanis*. And we know there is some kind of wood so heavy, that it will sink in any ordinary kind of water.

Thirdly and lastly, I appeale to any mans reason, whether it be not better that there should be a distinction of *Land* and *Sea*, then that all should be mire or water; and whether it be not better that the Timber-trees afford wood so light that it swim on the water, or the water be so heavy that it will beare up the wood, then the Contrary. That therefore which might have been otherwise, and yet is settled according to our own hearts wish who are knowing and rationall Creatures, ought to be deemed by us as established by *Counsell* and *Reason*. And the closer we looke into the businesse we shall discerne more evident foot-steps of Providence in it. For the two maine properties of Man being contemplation and sociableness or love of converse, there could nothing so highly

gratify his nature as power of *Navigation*, whereby he riding on the back of the waves of the *Sea*, views the wonders of the Deep, and by reason of the globeneſſe of that Element, is able in a competent time to prove the truth of thoſe ſagacious ſuggeſtions of his own mind, that is, whether the *Earth* be every way *round*, and whether there be any *Antipodes*, and the like; and by cutting the *Æquinoctiall line* decides that controverſy of the habitableneſſe of the *Torrid Zone*, or rather wipes out that blot that lay upon divine Providence, as if ſo great a ſhare of the world had been loſt, by reaſon of unfitneſſe for habitation.

Beſides the falling upon *ſtrange Coaſts* and *diſcovering* Men of ſo great a diverſity of manners from our ſelves, cannot but be a thing of infinite *pleaſure* and advantage to the enlargement of our thoughts from what we obſerve in their converſation, parts, and Polity. Adde unto this the ſundry *rarities of Nature*, and *commodities* proper to ſeverall Countries, which they that ſtay at home enjoy by the travailes of thoſe that go abroad, and they that travaile grow rich for their adventure.

Now therefore *Navigation* being of ſo great conſequence, to the *delight* and *convenience* of humane life, and there being both wit and courage in Man to attempt the Seas, were he but fitted with right Materialls and other advantages requiſite; when we ſee there is ſo pat a proviſion made for him to this purpoſe, in large *Timber* for the building of his Ship, in a *thick Sea-water* ſufficient to beare the Ships burden, in the *Magnet* or *Load-ſtone* for his Compaſſe, in the ſteady and parallell *direction of the Axis* of the Earth for his *Cynoſura*; and then obſerving his naturall *wit* and *courage* to make uſe of them, and how that ingenit deſire of *knowledge* and *converſe*, and of the *improving* of his own *parts* and *happineſſe* ſtirre him up to ſo notable a deſigne; we cannot but conclude from ſuch a traine of Cauſes ſo fitly and congruouſly complying together, that it was really

ly the counsell of an *universall* and *eternall Mind* that has the overseeing and guidance of the whole frame of Nature, that laid these causes so carefully and wisely together, that is, we cannot but conclude that *there is a God.*

And if we have got so fast foot-hold already in this truth by the consideration of such *Phænomena* in the world that seeme more *rude* and *generall*, what will the contemplation of the more *particular* and more *polished* pieces of Nature afford in *Vegetables*, *Animalls* and the *Body of Man*?

CHAP. V.

Though the meere motion of the Matter may do something, yet it will not amount to the production of Plants *and* Animalls. *That it is no Botch in Nature that some* Phænomena *be the results of Motion, others of Substantiall Formes. That* Beauty *is not a meere Phancy; and that the* Beauty of Plants *is an argument that they are from an Intellectuall Principle.*

HItherto we have only considered the more rude and careless strokes and delineaments of divine Providence in the world, set out in those more large *Phænomena* of Day and Night, Winter and Summer, Land and Sea, Rivers, Mountains, Metalls and the like; we now come to a closer view of God and Nature in *Vegetables*, *Animalls*, and *Man.*

And first of *Vegetables*, where I shall touch only these foure heads, their *Forme* and *Beauty*, their *Seed*, their *Signatures* & their great *Use* as well for Medicine as Sustenance. And that we may the better understand the advantage we have in this closer Contemplation of the works of Nature, we are in the first place to take notice of the condition of that Substance which we call *Matter*, how fluid and slippery and undeterminate it is of it self: or if it be hard, how unfit it is to be chang'd into any thing else. And therefore

all things rot into a moiſture before any thing can be generated of them, as we ſoften the wax before we ſet on the Seal.

Now therefore, unleſſe we will be ſo fooliſh, as becauſe the uniforme motion of the Aire, or ſome more ſubtile corporeall Element, may ſo equally compreſſe or beare againſt the parts of a little vapourous moiſture as to forme it into round drops (as we ſee in the Dew and other Experiments) and therefore becauſe this more rude and generall Motion can do ſomething, to conclude that it does all things; we muſt in all Reaſon confeſſe that there is an *Eternall Mind*, in vertue whereof the *Matter* is thus uſefully formed and changed.

But meere rude and undirected Motion, becauſe naturally it will have ſome kind of Reſults, that therefore it will reach to ſuch as plainly imply a wiſe contrivance of *Counſell*, is ſo ridiculous a Sophiſme, as I have already intimated, that it is more fit to impoſe upon the inconſiderate Souls of Fooles and Children then upon men of mature Reaſon and well exerciſ'd in Philoſophy. Admit that *Raine* and *Snow* and *Wind* and *Haile* and *Ice* and ſuch like Meteors may be the products of *Heat* and *Cold*, or of the *Motion* and *Reſt* of certaine ſmall particles of the Matter; yet that the uſefull and beautifull contrivance of the *branches*, *flowers* and *fruits* of *Plants* ſhould be ſo too (to ſay nothing yet of the bodyes of Birds, Fiſhes, Beaſts and Men) is as ridiculous and ſupine a Collection, as to inferre that becauſe mere Heat and Cold does *ſoften* and *harden waxe* and puts it into ſome ſhape or other, that therefore this mere Heat and Cold or Motion and Reſt, without any art or direction made the *Silver Seal* too, and graved upon it ſo curiouſly ſome *Coat of Armes*, or the ſhape of ſome *Birds* or *Beaſts*, as an *Eagle*, a *Lyon* and the like. Nay indeed this inference is more tolerable farre then the other, theſe effects of *Art* being more eaſy and leſſe noble then thoſe others of *Nature*.

Nor

Nor is it any botch or gap at all in the works of Nature that some particular *Phænomena* be but the easy results of that *generall Motion* communicated unto the Matter from God, others the effects of more curious *contrivance* or of the *divine Art* or *Reason* (for such are the λόγοι σπερματικοὶ the *Rationes Seminales*) incorporated in the Matter, especially the Matter it self being in some sort vitall, else it would not continue the Motion that it is put upon when it is occasionally this or the other way moved; & besides, the Nature of God being the most perfect fullnesse of life that is possibly conceivable, it is very congruous that this outmost and remotest shadow of himself be some way though but obscurely vitall. Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the Top of this outward Creation, *Man*, in whom there is a principle of more fine and reflexive Reason, which hangs on, though not in that manner in the more perfect kind of Brutes, as sense also, loth to be curb'd within too narrow a compasse, layes hold upon some kinds of *Plants*, as in those sundry sorts of *Zoophyta*, but in the rest there are no further foot-steps discovered of an animadversive forme abiding in them, yet there be the effects of an inadvertent form (λόγος ἄυλος) of materiated or incorporated Art or Seminall Reason: I say it is no uneven jot, to passe from the more faint and obscure examples of *Spermaticall* life, to the more considerable effects of *generall Motion*, in *Meneralls*, *Metalls* & sundry *Meteors*, whose easy & rude shapes have no need of any particular principle of life or *Spermaticall forme* distinct from the Rest or Motion of the particles of the Matter.

But there is that Curiosity of *forme* and *beauty* in the more noble kind of *Plants* bearing such a sutableness and harmony with the more refined sense and sagacity of the Soul of Man, that he cannot chose (his Intellectuall Touch being so sweetly gratifide by what it deprehends in

ſuch like Objects, but acknowledge that ſome hidden Cauſe much a kin to his own nature, that is intellectuall, is the contriver & perfecter of theſe ſo pleaſant ſpectacles in the world.

Nor is it at all to the purpoſe to object, that this buſſineſſe of *Beauty* and *comelineſſe* of *proportion* is but a conceit, becauſe ſome men acknowledge no ſuch thing, & all things are alike handſome to them, who yet notwithſtanding have the uſe of their Eyes as well as other folkes. For I ſay this rather makes for what we ayme at, that pulchritude is convey'd indeed by the outward Senſes unto the Soul, but a more intellectuall faculty is that which reliſhes it; as a *Geometricall Scheme* is let in by the Eyes, but the demonſtration is diſcern'd by Reaſon. And therefore it is more rationall to affirm that ſome *Intellectuall Principle* was the Authour of this *Pulchritude* of things, then that they ſhould be thus faſhion'd without the help of that Principle. And to ſay that there is no ſuch thing as *Pulchritude*, becauſe ſome mens Souls are ſo dull & ſtupid that they reliſh all objects alike in that reſpect, is as abſurd and groundleſſe as to conclude there is no ſuch thing as *Reaſon* and *Demonſtration*, becauſe a naturall Fool cannot reach unto it. But that there is ſuch a thing as *Beauty*, & that it is acknowledged by the whole generations of Men to be in *Trees*, *Flowers* and *Fruits*; the adorning and beautifying of *Buildings* in all Ages is an ample & undenyable Teſtimony. For what is more ordinary with them then the taking in flowers and fruitage for the garniſhing of their worke? Beſides I appeal to any man that is not ſunk into ſo forlorne a pitch of Degeneracy, that he is as ſtupid to theſe things as the baſeſt of Beaſts, whether for Example a rightly cut *Tetraedrum*, *Cube* or *Icoſaedrum* have no more pulchritude in them, then any rude *broken ſtone* lying in the field or high wayes; or to name other ſolid Figures which though they be not Regular properly ſo called, yet have a ſettled Idea and Nature, as a *Cone*, *Sphear* or *Cylinder*, whether the ſight of theſe doe not gratifie the minds of men more,

and

and pretend to more elegancy of shape, then those rude cuttings or chippings of *free stone* that fall from the Masons hands and serve for nothing but to fill up the middle of the Wall, and so to be hid from the Eyes of Man for their uglinesse. And it is observable that if Nature shape any thing neer this Geometricall accuracy, that we take notice of it with much content and pleasure; As if it be but exactly *round* (as there are abundance of such stones found betwixt two hills in *Cuba* an Iland of *America*) or *ordinatly Quinquangular*, or have the sides but *Parallell*, though the Angles be unequall, as is seen in some little stones, and in a kind of *Alabaster* found here in England; these stones I say gratifie our sight, as having a neerer cognation with the Soul of man, that is rationall and intellectuall; and therefore is well pleased when it meets with any outward object that fits and agrees with those congenit Ideas her own nature is furnished with. For *Symmetry*, *Equality*, and *Correspondency of parts* is the discernment of *Reason*, not the object of *Sense*, as I have heretofore proved.

Now therefore it being evident that there is such a thing as *Beauty*, *Symmetry* and *Comelinesse of Proportion* (to say nothing of the delightfull mixture of colours) and that this is the proper Object of the Understanding and Reason (for these things be not taken notice of by the Beasts) I think I may safely inferre that whatever is the first and principall cause of changing the fluid and undeterminated Matter into shapes so comely and symmetricall, as wee see in *Flowers* and *Trees*, is an *understanding Principle*, and knows both the nature of man and of those objects he offers to his sight in this outward and visible world. For these things cannot come by chance or by a multifarious attempt of the parts of the matter upon themselves, for then it were likely that the *Species* of things (though some might hit right, yet most) would be maym'd and ridiculous; but now there is not any ineptitude in any thing

which is a signe that the fluidneſſe of the Matter is guided and determined by the overpowering counſell of an *Eternall Mind*, that is, of a God.

If it were not needleſſe I might now inſtance in ſundry kinds of flowers, herbes and trees; but theſe objects being ſo obvious and every mans Phanſie being branched with the remembrance of *Roſes, Marigolds, Gillyflowers, Pionyes, Tulips, Panſies, Primroſes, the leaves and cluſters of the Vine*, and a thouſand ſuch like, of all which they cannot but confeſſe, that there is in them *beauty* and *ſymmetry* and gratefull *proportion*, I hold it ſuperfluous to weary you with any longer induction, but ſhall paſſe on to the three conſiderations behind, of their *Seed, Signatures* and *Uſefulneſſe*, and ſhall paſſe through them very briefly, the Obſervables being very ordinary and eaſily intelligible.

Chap. VI.

The Seeds *and* Signatures of Plants, *arguments of a divine Providence.*

I Say therefore in that every Plant has its *Seed*, it is an evident ſigne of divine Providence. For it being no neceſſary Reſult of the Motion of the Matter, as the whole contrivance of the Plant indeed is not, and it being of ſo great conſequence that they have *Seed* for the continuance and propagation of their own *Species*, and for the gratifying of mans Art alſo, induſtry and neceſſityes, (for much of husbandry and gardening lyes in this) it cannot but be an *Act of Counſell* to furniſh the ſeverall kinds of Plants with their *Seeds*, eſpecially the Earth being of ſuch a nature, that though at firſt for a while it might bring forth all manner of *Plants*, (as ſome will have it alſo to have brought forth all kinds of *Animalls*) yet at laſt it would grow ſo ſluggiſh, that without the advantage of thoſe ſmall compendious Principles of generation, the graines of *Seed*, it would yield

yield no such births; no more then a Pump grown dry will yield any water, unless you pour a little water into it first, & then for one Bason-full you may fetch up so many Soe-fulls.

Nor is it materiall to object that stinking *weeds*, and *poysonous Plants* bear *seed* too as well as the most *pleasant* and most *usefull*. For even those stinking *weeds* and *poysonous Plants* have their use. For first the Industry of Man is excercised by them to weed them out where they are hurtfull. Which reason if it seem slight, let us but consider that if humane Industry had nothing to conflict and struggle with, the fire of mans Spirit would be half extinguish'd in the flesh, and then wee shall acknowledge that that which I have alledged is not so contemptible nor invalid.

But secondly who knows but it is so with poysonous *Plants*, as vulgarly is phansied concerning *Toads* and other poysonous *Serpents*, that they lick the venome from off the Earth? so poysonous *plants* may well draw to them all the maligne juice and nourishment that the other may be more pure and defæcate, as there are Receptacles in the body of Man and Emunctories to draine them of superfluous Choler, Melancholy and the like.

But lastly it is very well known by them that know any thing in Nature and Physick, that those herbs that the rude and ignorant would call *weeds* are the Materialls of very soveraigne Medicines, that *Aconitum hyemale* or *Winter wolfes-bane*, that otherwise is ranck poyson, is reported to prevaile mightily against the bitings of vipers and scorpions, which *Crollius* assenteth unto. And that that plant that bears death in the very name of it, *Solanum Lethiferum*, prevents death by procuring sleep, if it be rightly apply'd in a feaver. Nor are those things to be deemed unprofitable whose use we know not yet, for all is not to be known at once, that succeeding Ages may ever have something left to gratifie themselves in their own discoveries.

We come now to the *Signatures* of Plants, which seems

no

no lesse Argument that the highest originall of the works of Nature is some *understanding Principle*, then that so care full provision of their *seed*. Nay indeed this respects us more properly and adæquately then the other, and is a certaine Key to enter Man into the knowledge and use of the Treasures of Nature. I demand therefore whether it be not a very easie and genuine inference from the observing that severall herbs are marked with some *marke* or *signe* that intimates their vertue, what they are good for; and there being such a creature as Man in the world that can read and understand these *signes* and *characters*, hence to collect that the Authour both of Man and them knew the nature of them both; For it is like the inscriptions upon Apothecaries Boxes that the Master of the Shop sets on, that the Apprentise may read them; nay it is better, for here is in herbs inscribed the very *nature* and *use* of them, not the meere *name*. Nor is there any necessity that all should be thus signed, though some be; for the rarity of it is the delight; for otherwise it had been dull and cloying, too much harping upon the same string. And besides divine Providence would onely initiate and enter mankind into the usefull knowledge of her Treasures, leaving the rest to imploy our industry that we might not live like idle Loyterers and Truants. For the Theatre of the world is an exercise of Mans wit, not a lazy *Polyanthea* or book of Common places. And therefore all things are in some measure obscure and intricate, that the sedulity of that divine Spark the Soul of Man, may have matter of conquest and triumph when he has done bravely by a superadvenient assistance of his God.

But that there be some Plants that bear a very evident *Signature* of their *nature* and *use*, I shall fully make good by these following instances.

Capillus Veneris, *Polytrichon* or *Maydenhaire*, the lye in which it is sodden or infus'd, is good to wash the head and make the haire grow in those places that are more thin and bare.

And

And the decoction of *Quinces*, which are a downy and hairy fruit, is accounted good for the fetching again hair that has fallen by the French Poxe.

The leaf of *Balme* and of *Allelvia* or *Wood-Sorrell*, as also the Roots of *Anthora* represent the heart in figure and are *Cardiacall*.

Wall nuts beare the whole *signature* of the head. The outward green *Cortex* answers to the *Pericranium*, and a salt made of it is singularly good for wounds in that part, as the kernell is good for the brains which it resembles.

Umbilicus Veneris is powerfull to provoke lust as *Dioscorides* affirmes. As also your severall sorts of *Satyrions* which have the evident resemblance of the genitall parts upon them: *Aron* especially, and all your *Orchisses*, that they have given names unto from some beasts or other, as *Cynosorchis*, *Orchis Myodes*, *Tragorchis* and the like. The last whereof, notorious also for its goatish smell and tufts not unlike the beard of that lecherous Animall, is of all the rest the most powerful Incentive to Lust.

The leaves of *Hypericon*, are very thick prick'd, or pinck'd with little holes, and it is a singular good wound-herb, as usefull also for deobstructing the pores of the body.

Scorpioides, *Echium*, or *Scorpion-grasse* is like the crooked tayle of a Scorpion, and *Ophioglossum* or *Adders-tongue* has a very plain and perfect resemblance of the tongue of a Serpent, as also *Ophioscorodon* of the intire head and upper parts of the body, and these are all held very good against poyson and the biting of Serpents. And generally all such plants as are speckled with spots like the skins of vipers or other venemous creatures, are known to be good against the stings or bitings of them, and are powerfull Antidotes against Poyson.

Thus did divine Providence by naturall *Hieroglyphicks* read short Physick lectures to the rude wit of man, that being a little entered and engaged he might by his own industry

dustry and endeavours search out the rest himself, it being very reasonable that other herbs that had not such *signatures*, might be very good for Medicinall uses, as well as they that had.

But if any here object that some herbs have the resemblance of such things as cannot in any likelyhood referre to Physick, as *Geranium*, *Cruciata*, *Bursa Pastoris*, & the like; I say they answer themselves in the very proposall of their Objection: For this is a signe that they were intended onely for ludicrous ornaments of Nature, like the flourishes about a great letter that signify nothing but are made onely to delight the Eye. And 'tis so farre from being any inconvenience to our first progenitours if this intimation of *signatures* did faile, that it cast them with more courage upon attempting the vertue of those that had no such *signatures* at all; it being obvious for them to reason thus, Why may not those herbs have medicinall vertue in them that have no *signatures*, as well as they that have *signatures* have no vertue answerable to the *signes* they beare? which was a further confirmation to them of the former conclusion.

And it was sufficient that those that were of so present and great consequence as to be Antidotes against poyson that so quickly would have dispatch'd poore rude and naked Antiquity, or to helpe on the small beginnings of the world by quickning and actuating their phlegmatick Natures to more frequent and effectuall Venery (for their long lives shew they were not very fiery) I say it was sufficient that herbs of this kind were so legibly *sign'd* with *Characters* that so plainly bewrai'd their usefull vertues, as is manifest in your *Satyrions*, *Ophioglossum*, and the like. But I have dwelt too long upon this Theory, wee'l betake our selves to what followes.

Chap. 7.

CHAP. VII.

Arguments of divine Providence drawn from the Usefulness *of* Plants.

WE are at length come to the fourth and last consideration of *Plants, viz.* their *Use* & *Profitableness*. And to say nothing now of those greater *Trees* that are fit for *Timber*, and are the requisite Materials for the *building* of Ships and magnificent Houses, to adorne the Earth, and make the life of Man more splendid and delectable; as also for the erecting of those *holy Structures* consecrated to divine Worship, amongst which we are not to forget that famous Ædifice, that glorious Temple at *Jerusalem* consecrated to the great God of Heaven and Earth: As indeed it was most fit that he whose Guidance & Providence permitted not the strength of the Earth to spend it self in base gravel and pebbles instead of Quarries of Stones, nor in briars and brush-wood instead of Pines, Cedars and Okes, that he should at some time or other have the most stately magnificent *Temples* erected to him, that the wit and industry of Man and the best of those materials could afford. It being the most suteable acknowledgment of thanks for that piece of Providence that can be invented. And it is the very consideration that moved that pious King *David* to designe the building of a Temple to the God of *Israel*; See now, sayes he, I dwell in a house of Cedar, but the Arke of God dwelleth within Curtains. But as I sayd I will add nothing concerning these things being contented with what I have glanced upon heretofore.

We will now briefly take notice of the *profitableness* of Plants for *Physick* and *Food*, and then passe on to the consideration of *Animalls*. And as for their *Medicinall* uses, the large Herballs that are every where to be had

are

are so ample Testimonies thereof, that I have said enough in but reminding you of them. That which is most observable here is this, that brute *Beasts* have some share in their vertue as well as *Men*. For the *Toad* being overcharged with the poison of the *Spider*, as is ordinary believed, has recourse to the *Plantane leafe*. The *Weasel* when she is to encounter the *Serpent*, armes her self with eating of *Rue*. The *Dog* when he is sick at the stomach, knows his Cure, falls to his *Grasse*, vomits, and is well. The *Swallowes* make use of *Celandine*; the *Linnet* of *Euphragia* for the repairing of their *sight*. And the *Asse* when hee's oppress'd with Melancholy, eats of the herbe *Asplenium* or *Miltwaste*, and so eases himself of the swelling of the *Spleene*. And *Virgill* reports of the *Dictamnum Cretense* or *Cretian Dittany*, that the *wild Goats* eate it when they are *shot* with darts or arrowes, for that herb has the vertue to work them out of their body and to heale up the wound.

——non illa feris incognita Capris
Gramina, cum tergo volucres hæsere sagittæ.

Which things I conceive no obscure indigitation of *Providence*; For they doing that by instinct and nature, which men who have free Reason cannot but acknowledge to be very pertinent and fitting, nay such that the skillfullest Physitian will approve and allow; and these Creatures having no such reason and skill themselves, as to turne Physitians; it must needs be concluded that they are inabled to do these things by vertue of that *Principle* that contrived them, and made them of that nature they are, and that that *Principle* therefore must have *skill* and *knowledge*, that is, that it must be *God*.

We come now to the consideration of Plants as they afford *Food* both to Man and Beasts. And here we may observe that as there was a generall provision of *water* by setting the Mountains and Hills a broche, from whence through the

the Spring-heads and continued Rivulets drawn together (that caused afterwards greater Rivers with the long winding distributions of them) all the Creatures of the Earth quench their thirst: So divine Providence has spread her *Table* every where, not with a juiceless green Carpet, but with succulent *Herbage* and nourishing *Grasse*, upon which most of the beasts of the field doe feed. And they that feed not on it, feed on those that eate it, and so the generations of them all are continued.

But this seeming rather *necessary* then *of choise*, I will not insist upon it. For I grant that Counsell most properly is there imployde where we discerne a variety and possibility of being otherwise, and yet the best is made choise of. Therefore I will onely intimate thus much, that though it were necessary that some such thing as *grasse* should be, if there were such and such Creatures in the world, yet it was not at all necessary that grasse and herbs, should have that *colour* which they have, for they might have been red or white, or some such colour which would have been very offensive and hurtfull to our sight. But I will not insist upon these things; let us now consider the *Fruits* of *Trees*, where I think it will appear very manifestly, that there was one and the same Authour both of Man and them, and that assuredly he knew what he did when he made them. For could *Apples*, and *Oranges*, and *Grapes*, and *Apricocks*, and such like fruit, be intended for *Beasts* that hold their heads downward and can scarce look up at them, much lesse know how to reach them? When we feed our dogs, we set the dish or trencher on the ground, not on the Table. But you'le say that at last these fruits will fall down, and then the beasts may come at them: But one thing is, there are not many that desire them, and so they would rot upon the ground before they be spent, or be squander'd away in a moment of time, as it might easily fare with the most precious of Plants the *Vine*.

But

But *Man* who knowes the worth of the *Grape* knowes to preſerve it a long ſeaſon (for it is both eaten and drunk ſome yeares after the vintage) as he does alſo gather the reſt of the fruits of the Earth, and layes up both for himſelf and his Cattel: Wherefore it is plainly diſcoverable that Mans coming into the world, is not a thing of *Chance* or *Neceſſity*, but *a Deſigne*, as the bringing of worthy Gueſts to a well furniſh'd Table.

And what I have intimated concerning the *Vine* is as eminently, if not more eminently, obſervable in the ordinary kinds of *Graine*, as *Wheat* and *Barly*, and the like, which alſo like the *Vine* are made either *Edible* or *Potable* by Mans Art and Induſtry; But that's not the thing that I care ſo much to obſerve. That which I drive at now is this: That *Bread-corne* that brings ſo conſiderable increaſe by tillage and husbandry would ſcarce be at all without it: for that which grows wildly of it ſelf is worth nothing: But it being ſo wholeſome and ſtrengthning a food, that it ſhould yield ſo plentifull increaſe, and that this ſhould not be without humane Art and Induſtry, does plainly inſinuate, that there is a divine *Providence* that intended to excerciſe the wit of Man in *Husbandry* and *Tillage*: Which we may the more firmly aſſure our ſelves of, if we add unto this the carefull proviſion of *Inſtruments* ſo exactly fitted out for this imployment, *viz.* the laborious *Oxe*, and the ſtout but eaſily manageable *Horſe*; *Iron* for the plough-ſhare, and *Ropes* for the horſe-geares to pull by. And it is very ſeaſonable to take notice of this laſt, it belonging to this conſideration of the profitableneſſe of *Plants*. And I appeale to any body that will but take the pains a while to conſider of what great uſe and conſequence *Cordage* is in the affaires of Men, whether it was not a palpable Act of Providence to ſend out ſuch plants out of the Earth which would affoord it. For we can diſcover no neceſſity in Nature that there muſt needs be ſuch

Plants

Plants as *Hempe* and *Flaxe*. Wherefore if we will but follow the easy suggestions of free Reason, we must cast it upon *Providence*, which has provided Man-kind of such a Commodity, that no lesse affaires depend upon, then all the *Tackling* of Ships, their *Sayles* and *Cable-ropes*, and what not? and so consequently all forraigne *Traffick*, and then the transportation of wood and stone, and other necessary materialls for building, or the carriage of them by land in Waines and Carts, besides the ordinary use of *Pulleyes* or other *Engines* for the lifting up of heavy weights which the strength of Man without these helps would not easily master; besides what I hinted before concerning the use of Cordage in *Husbandry*, in plowing and carrying home the fruits of the Earth. The uses indeed of the forenamed *Plants* are so universall, and take place so in every affaire of Man, that if it were lawfull to be a little merry in so serious a matter, a man might not unfittingly apply that verse of the Poet to this so generall a commodity;

Omnia sunt homini tenui pendentia filo.

That all the businesses of Men do very much depend upon these little long fleaks or threds of *Hempe* and *Flaxe*. Or if you will say, that there may some scambling shift be made without them in long chaines of Iron, or sayles of Woollen and the like; yet we seeing our selves provided for infinitely better, are in all reason to judge it to proceed from no worse a Principle then *divine Providence*.

I might now reach out to *Exotick Plants*, such as the *Cinnamon*-tree, the *Balsame*-tree, the Tree that beares the *Nutmegge* invelloped with the *Mace*, as also the famous *Indian Nut*-tree, which at once almost affords all the Necessaries of life. For if they cut but the twiggs at Evening, there is a plentifull and pleasant Juice comes out, which they receive into Bottles and drink instead of *Wine*, and out of which they extract such an *Aqua vitæ*, as is

very ſoveraign againſt all manner of ſickneſſes. The branches and boughs they make their *Houſes* of; and the body of the Tree being very ſpongy within, though hard without, they eaſily contrive into the frame and uſe of their *Canoes* or *boates*. The kernell of the Nut ſerves them for *Bread* and *Meat*, and the ſhells for *Cups* to drink in, and indeed they are not mere empty *Cups*, for there is found a delicious cooling Milk in them: Beſides there is a kind of Hemp that incloſes the Nut, of which they make *Ropes* and *Cables*, and of the fineſt of it *Sailes* for their ſhips; and the leaves are ſo hard and ſharpe-pointed, that they eaſily make *needles* or *bodkins* of them, for ſtitching their Sailes and for other neceſſary purpoſes. And that Providence may ſhew her ſelf benigne as well as wiſe, this ſo notable a Plant is not reſtrain'd to one Coaſt of the world, as ſuppoſe the *East-Indies*, but is found alſo in ſome parts of *Africa*, and in all the Iſlands of the *West-Indies*, as *Hiſpaniola Cuba*, as alſo upon the Continent of *Carthagena*, in *Panama*, *Norembega*, and ſeverall others parts of the new-found world.

But I thought fit not to inſiſt upon theſe things, but to containe my ſelf within the compaſſe of ſuch Objects as are familiarly and ordinarily before our eyes, that we may the better take occaſion from thence to return thanks to him who is the bountiful Authour of all the ſupports of life.

Chap. VIII.

The Uſefullneſſe *of* Animalls *an Argument of divine Providence.*

WE are now come to take a view of the nature of *Animalls*: In the contemplation whereof we ſhall uſe much what the ſame Method we did in that of *Plants*, for we ſhall conſider in them alſo, their *Beauty*, their *Birth*, their *Make* and *Fabrick* of body, and *Uſe-fullneſſe*

fullnesse to Man-kind. And to dispatch this last first. It is wonderfull easy and naturall to conceive, that as almost all are made in some sort or other for humane uses, so some so notoriously and evidently, that without maine violence done to our faculties we can in no wise deny it. As to instance in those things that are most obvious and familiar; when we see in the solitary fields a *Shepheard*, his *Flock*, and his *Dog*, how well they are fitted together; when we knock at a Farmers door, and the first that answers shall be his vigilant *Mastiffe*, whom from his use and office he ordinarily names *Keeper*, and I remember *Theophrastus* in his Character περὶ ἀγροικίας tells us, that his Master when he has let the stranger in ἐπιλαβόμενος τοῦ ῥόγχους taking his *Dog* by the snout will relate long stories of his usefullnesse and his services he does to the house and them in it. Οὗτος φυλάσσει τὸ χωρίον καὶ τὴν οἰκίαν καὶ τοὺς ἔνδον. *This is he that keepes the yard, the house and them within.* Lastly when we view in the open Champian a brace of swift *Greyhounds* coursing a good stout and well-breathed *Hare*, or a pack of well tuned *Hounds*, and Huntsmen on their horsebacks with pleasure and alacrity pursuing their game, or heare them winding their Hornes neere a wood side, so that the whole wood rings with the Echo of that Musick and chearefull yelping of the eager *Doggs*: to say nothing of *Duck-hunting*, of *Foxe-hunting*, of *Otter-hunting*, and a hundred more such like sports and pastimes, that are all performed by this one kind of *Animall*; I say when we consider this so multifarious congruity and fitnesse of things in reference to our selves, how can we withhold from inferring, that that which made both *Dogs* and *Ducks* and *Hares* and *Sheep*, made them with a reference to us, and knew what it did when it made them? And though it be possible to be otherwise, yet it is highly improbable that the flesh of *Sheep* should not be designed for food for men; and that *Dogs* that are such a familiar and domestick Creature,

to Man, amongst other pretty feats that they doe for him, should not be intended to supply the place of a servitour too, and to take away the bones and scraps that nothing might be lost. And unlesse we should expect that Nature should make Jerkins & Stockings grow out of the ground, what could she doe better then afford us so fit materialls for *clothing* as the *Wooll* of the Sheep, there being in Man Wit and Art to make use of it? To say nothing of the *Silk-worme* that seems to come into the world for no other purpose, then to furnish man with more costly clothing, and to spin away her very entrailes to make him fine without.

Again when we view those large Bodies of *Oxen*, what can we better conceit them to be then so many living and walking powdring Tubbs and that they have *animam pro Sale*, as *Philo* speaks of Fishes, that their life is but for Salt to keepe them sweet till we shall have need to eate them? Besides their *Hides* afford us *Leather* for *Shooes* and *Boots*, as the *skins* of other beasts also serve for other uses. And indeed Man seems to be brought into the world on purpose that the rest of the Creation might be improved to the utmost usefulnesse & advantage; For were it not better that the *hides* of Beasts and their *flesh* should be made so considerable use of as to *feed* and *cloath* Men, then that they should rot and stink upon the ground, and fall short of so noble an improvement as to be matter for the exercise of the wit of Man, & to afford him the necessary conveniences of life? For if Man did not make use of them, they would either dye of Age, or be torne apieces by more cruel Masters. Wherfore we plainly see that it is an Act of *Reason* & *Counsel* to have made Man that he might be a Lord over the rest of the Creation, & keep good quarter among them.

And being furnish'd with fit Materialls to make himself weapons, as well as with naturall wit and valour, he did bid battaile to the very fiercest of them, and either chased them away into Solitudes and Deserts, or else brought them

them under his ſubjection and gave lawes unto them; Under which they live more peaceably, and are better provided for (or at leaſt might be, if Men were good); then they could be when they were left to the mercy of the *Lyon Bear* or *Tiger*. And what if he doe occaſionally and orderly kill ſome of them for food? their diſpatch is quick and ſo leſſe dolorous then the paw of the Bear or the teeth of the Lyon, or tedious Melancholy and ſadneſſe of old Age, which would firſt torture them, and then kill them and let them rot upon the ground ſtinking and uſeleſſe.

Beſides, all the wit and Philoſophy in the world can never demonſtrate, that the killing and ſlaughtering of a Beaſt is any more then the ſtriking of a buſh where a birds Neſt is, where you fray away the Bird and then ſeize upon the empty Neſt. So that if we could pierce to the utmoſt *Cataſtrophe* of things, all might prove but a *Tragick-Comedy*.

But as for thoſe *Rebells* that have fled into the *Mountains* and *Deſerts*, they are to us a very pleaſant ſubject of naturall Hiſtory, beſides we ſerve our ſelves of them as much as is to our purpoſe. And they are not onely for ornaments of the Univerſe, but a continuall Exerciſe of Mans Wit and Valour when he pleaſes to encounter. But to expect and wiſh that there were nothing but ſuch dull *tame* things in the world, that will neither bite nor ſcratch, is as groundleſſe and childiſh as to wiſh there were no *choler* in the body nor *fire* in the univerſall compaſſe of Nature.

I cannot inſiſt upon the whole reſult of this warre, nor muſt forget how that generous Animall the *Horſe*, had at laſt the wit to yield himſelf up, to his own great advantage and ours. And verily he is ſo fitly made for us, that we might juſtly claim a peculiar right in him above all other Creatures. When we obſerve his patient ſervice he does us at the *Plough*, *Cart*, or under the *Pack-ſaddle*, his *ſpeed* upon the high way in matters

of importance, his *docibleneſſe* and deſire of *glory* and *praiſe*, and conſequently his notable atchievements in *war*, where he will knap the Speares a pieces with his teeth, and pull his Riders Enemy out of the Saddle; and then that he might be able to performe all this labour with more Eaſe, that his *hoofs* are made ſo fit for the Art of the *Smith*, and that round armature of Iron he puts upon them; it is a very hard thing not to acknowledge, that this ſo congruous contrivance of things was really from a *Principle* of *Wiſdome* and *Counſell*. There is alſo another conſideration of *Animalls* and their *uſefulneſſe*, in removing thoſe Evills we are peſter'd with by reaſon of the abundance of ſome other hurtfull Animalls, ſuch as are *Mice* and *Rats* and the like; and to this end the *Cat* is very ſerviceable. And there is in the *Weſt-Indies* a *beaſt* in the form of a Beare which *Cardan* calls *Urſus Formicarius*, whoſe very buſineſſe it is to eate up all the *Ants* which ſome parts of that Quarter of the World are ſometimes exceſſively plagued withall.

We might add alſo ſundry Examples of living Creatures that not onely bear a ſingular good affection to Mankind, but are alſo fierce Enemies to thoſe that are very hurtfull and cruell to Man; and ſuch are the *Lizard*, an Enemy to the *Serpent*; the *Dolphin* to the *Crocodile*; the *Horſe* to the *Bear*; the *Elephant* to the *Dragon*, &c. but I liſt not to inſiſt upon theſe things.

Chap. IX.

Arguments of divine Providence fetched from the Pulchritude *of* Animalls, *as alſo from the* manner *of their* Propagation.

I Return now to what I propoſed firſt, the *Beauty* of living Creatures; which though the coarſe-ſpirited *Atheiſt* will not take notice of, as reliſhing nothing but what is ſubſervient to his Tyranny or Luſt; yet I think it undeniable,

niable, but that there is comely *Symmetry* & *Beautifulneſſe* in ſundry living Creatures, a tolerable uſefull *Proportion of parts* in all. For neither are all men and women exquiſitly handſome, indeed very few, that they that are may raiſe the greater admiration in the minds of Men, and quicken their natural abilities to brave adventures either of Valour or Poetry. But as for the brute Creatures though ſome of them be of an *hatefull* aſpect, as the *Toad*, the *Swine* & the *Rat*; yet theſe are but like diſcords in Muſick to make the ſucceeding chord goe off more pleaſantly, as indeed moſt of thoſe momentany inconveniences that the life of Man ever and anon meets withall they but put a greater edge and vigour upon his Enioyments.

But it is not hard to find very many Creatures, that are either καλὰ χρήματα or ἀσχήμα as the Philoſopher diſtinguiſhes, that are either very *goodly* things and *beautifull*, or at leaſt *elegant* and *pretty*; as moſt of your *Birds* are. But for *Statelineſſe* and *Majeſty* what is comparable to a *Horſe*? whether you looke upon him ſingle, with his Mane and his Taile waving in the wind, and hear him courſing and neighing in the paſtures; or whether you ſee him with ſome gallant *Heros* on his back, performing gracefully his uſefull poſtures, and practiſing his exploits of warre; who can withhold from concluding that a providence brought theſe two together, that are fitted ſo well to each other that they ſeem but one compleat Spectacle of Nature? which impoſed upon the rude people neere *Theſſaly*, and gave the occaſion of the fabulous *Centaurs*, as if they had been one living Creature made up of *Horſe* and *Man*.

That which I drive at is this, there being that *Goodlineſſe* in the bodies of *Animalls*, as in the *Oxe*, *Grey-hound* and *Stagge*; or that *Majeſty* and *Statelineſſe*, as in the *Lyon*, the *Horſe*, the *Eagle* and *Cock*; or that grave *Awfullneſſe*, as in your beſt breed of *Maſtives*; or *Elegancy* and

Prettineſſe, as in your leſſer *Dogs*, and moſt ſorts of *Birds*, all which are ſeverall Modes or *Beauty*, and *Beauty* being an intellectuall Object, as *Symmetry* and *Proportion* is (which I proved ſufficiently in what I ſpake concerning the beauty of *Plants*) that which naturally followes from all this is, that the *Authour* or *Originall* of theſe Creatures, which are deemed *beautifull*, muſt himſelf be *intellectuall*, he having contrived ſo gratefull objects to the Mind or Intellect of Man.

After their Beauty let us touch upon their *Birth* or *manner* of *Propagation*. And here I appeale to any man whether the contrivance of *Male* and *Female* in living Creatures be not a genuine effect of *Wiſdome* and *Counſell*; for it is notoriouſly obvious that theſe are made one for the other, and both for the continuation of the *Species*. For though we ſhould admit with *Cardan* and other Naturaliſts, that the Earth at firſt brought forth all manner of *Animalls* as well as Plants, and that they might be faſtned by the Navell to their common Mother the Earth, as they are now to the *Female* in the Wombe; yet we ſee ſhe is growne ſteril and barren, and her births of *Animalls* are now very inconſiderable. Wherefore what can it be but a *Providence*, that whiles ſhe did beare ſhe ſent out *Male* and *Female*, that when her own Prolifick vertue was waſted, yet ſhe might be a dry-Nurſe or an officious Grand-mother to thouſands of generations? And I ſay it is *Providence*, not *Chance* nor *Neceſſity*, for what is there imaginable in the parts of the Matter that they ſhould neceſſarily fall into the ſtructure of ſo much as an *Animall*, much leſſe into ſo carefull a proviſion of difference of Sexes for their continuall propagation?

Nor was it the frequent attempts of the moved Matter that firſt light on *Animalls*, which perpetually were ſuddainly extinct for want of the difference of Sexes, but afterward by *chance* differenced their Sexes alſo,

from

from whence their kinds have continued. For what is perpetuall, is not by *chance*; and the births that now are by putrefaction shew that it is perpetuall. For the Earth still constantly brings forth *Male* and *Female*.

Nor is it any thing to the purpose to reply (if you will make so large a skip as to cast your self from the land into the water to dive for Objections) that the *Eele*, though it be ζῶον ἔναιμον, *an Animall so perfect as to have blond in it*, yet that it has no distinction of *Sexe*: For if it have not, there is good reason for it, that creature arising out of such kind of Matter as will never faile generation. For there will be such like mud as will serve this end so long as there be Rivers and longer too, and Rivers will not faile so long as there is a Sea. Wherefore this rather makes for discriminative Providence that knew afore the nature and course of all things, and made therefore her contrivances accordingly, doing nothing superfluously or in vain.

But in other *Generations* that are more hazardous, though they be sometimes by putrefaction, yet she makes them *Male* and *Female*, as 'tis plain in *Frogs* and *Mice*. Nor are we to be scandalized at it, that there is such carefull provision made for such contemptible *Vermine* as we conceive them: For this onely comes out of pride and ignorance, or a haughty presumption that because we are incouraged to believe that in some sense all things are made for Man, that therefore they are not made at all for themselves. But he that pronounces thus, is ignorant of the nature of God and the knowledge of things. For if a good man be mercifull to his beast, then surely a good God is bountifull and benigne, and takes pleasure that all his Creatures enjoy themselves that have life and sense and are capable of any enjoyment. So that the swarmes of little *Vermine*, and of *Flyes*, and innumerable such like diminutive Creatures, we should rather con-

congratulate their coming into Being, then murmure sullenly and scornfully against their Existence; for they find nourishment in the world, which would be lost if they were not, and are againe convenient nourishment themselves to others that prey upon them.

But besides, life being individuated into such infinite numbers that have their distinct sense and pleasure and are sufficiently fitted with contentments, those little Soules are in a manner as much considerable for the taking off or carrying away to themselves the over-flowing benignity of the first Original of all things, as the *Oxe* the *Elephant* or *Whale*. For it is *sense*, not *bulk* that makes things capable of enjoyments.

Wherefore it was fit that there should be a safe provision made for the propagation and continuance of all the *kinds* of living Creatures, not onely of those that are *good*, but of those also that we rashly and inconsiderately call *evill*. For they are at least good to enjoy themselves and to partake of the bounty of their Creatour. But if they grow noysome and troublesome to us, we have both power and right to curbe them: For there is no question but we are more worth then they or any of the brute Creatures.

But to returne to the present point in hand; there are also other manifest footsteps of Providence which the *Generation* of living Creatures will discover to us, as for Example, the manner of Procreation of *Fishes* and *Birds*. For there being that notable difference in Animalls that some of them are *Oviparous*, others *Viviparous*, that the πελαγικὰ (as *Philo* comprehends them by that generall terme) that *Fishes* and *Birds* should be *Oviparous* is a plain signe of *Counsell* and *Providence*. For though it will be granted that their *Species* might continue and subsist, though they had been *Viviparous*, yet it would have brought their Individualls to very small numbers.

For

For as for *Fishes*, since grasse and herbs are no fruit of the Sea, it was necessary that they should feed one upon another, and therefore that they should multiply in very great plenty, which they could not have done any thing neer to that fullnesse they now do, if they had been *Viviparous* as four-footed beasts are: but being now *Oviparous*, and the lesser kinds of them so many at first, and sending forth such infinite numbers of Spawn, their generations are neither extinct nor scanted, but are as plentifull as any Creatures on the Land.

And the reason why *Birds* are *Oviparous* & *lay Egges* but do not bring forth their yong alive, is because there might be more plenty of them also, and that neither the Birds of prey, the Serpent nor the Fowler should straiten their generations too much. For if they had been *Viviparous*, the burden of their wombe, if they had brought forth any competent number at a time, had been so big and heavy, that their wings would have failed them, and so every body would *have had the wit to catch the Old one.* Or if they brought but one or two at a time, they would have been troubled all the yeare long with feeding their yong, or bearing them in their wombe; besides there had been a necessity of too frequent Venery, which had been very prejudiciall to their dry carcases. It was very reasonable therefore that *Birds* should propagate *by laying of Egges.*

But this is not all the advantage we shall make of this consideration. I demand further what is it that makes the *Bird* to prepare her Nest with that Artifice, to sit upon her Egges when she has laid them, and to distinguish betwixt these and her useless Excrement? Did she learne it of her Mother before her? or rather does she not do she knows not what, but yet what ought to be done by the appointment of the most exquisite knowledge that is? Wherefore something else has knowledge for her, which is the Maker

Maker and Contriver of all things, the Omniſcient and Omnipotent *God*.

And though you may reply that the *Hatching* of their *Egges* be neceſſary elſe their generations would ceaſe; yet I anſwere that all the Circumſtances and Curioſities of *Brooding* them are not neceſſary. For they might have made ſhift on the ground in the graſſe, and not made themſelves ſuch curious and ſafe *Neſts* in Buſhes and Trees. Beſides if all things were left to *Chance*, it is far eaſier to conceive that there ſhould have been no ſuch things as *Birds*, then that the blind Matter ſhould ever have ſtumbled on ſuch lucky inſtincts as they that ſeem but barely neceſſary.

But you'le object that the *Oſtrich* layes Egges and hatches them not, ſo that theſe things are rather by *Chance* then *Providence*. But this rather argues a more exquiſite diſcerning *Providence* then is any Argument againſt it. For the heat of the ground (like thoſe *Ovens* in *Egypt*, *Diodorus* ſpeaks of) whereon ſhe layes them, proves effectuall for the production of her yong. So Nature tyes not the Female to this tedious ſervice where it is needleſſe and uſeleſſe; as in *Fiſhes* alſo, who when they have ſpawn'd are diſcharg'd of any further trouble: which is a moſt manifeſt diſcovery of a very curious and watchfull *Eye* of *Providence* which ſuffers nothing to be done ineptly and in vaine.

I will only make one advantage more of this Speculation of the *Birth* of *Animalls*, and then paſſe on to what remains. It is obſerved by thoſe that are more attentive watchers of the works of Nature, that the *fœtus* is framed out of ſome homogeneall liquour or moyſture, in which there is no variety of parts of Matter to be contrived into bones and fleſh; but, as in an *Egge* for Example, about the third day the Hen has ſate on it, in that part where Nature beginnes to ſet upon her worke of efformation,

tion, all is turned into a Cryſtálline liquid ſubſtance about her, as alſo ſeverall *Inſects* are bred of little drops of *dew*: So in all *Generations* beſides it is ſuppoſed by them, that Nature does as it were wipe clean the Table-booke firſt, and then pourtray upon it what ſhe pleaſeth. And if this be her courſe to corrupt the ſubject Matter into as perfect Privation of Form as ſhe may, that is, to make it as homogeneall as ſhe can, but liquid and plyable to her Art and Skill; it is to me very highly probable, if not neceſſary, that there ſhould be ſomthing beſides this fluid Matter, that muſt change it, alter and guide it into that wiſe contrivance of parts that afterwards we find it. For how ſhould the parts of this liquid Matter ever come into this exquiſite Fabrick of themſelves? And this may convince any *Atheiſt* that there is a Subſtance beſides corporeall Matter, which he is as loth to admit of as that there is a God.

For there being nothing elſe in Nature but *Subſtantia* or *Modus*, this power of contriving the liquid Matter into ſuch order and ſhape as it is, being incompetible to the liquid Matter it ſelf, it muſt be the *Modus* of ſome other ſubſtance latitant in the fluid Matter, and really diſtinguiſhable from it, which is either the Soul or ſome ſeminall Form or *Archeus*, as the *Chymiſts* call it, and they are all alike indifferent to me at this time, I ayming here only at a *Subſtance* beſides the *Matter*, that thence the *Atheiſt* may be the more eaſily brought off to the acknowledgment of the exiſtence of a *God*.

Nor can the force of this Argument be eluded by ſaying the Matter is touched and infected by the *life* of the Female whiles ſhe bore the *Egge*, or that her *Phanſy* gets down into her wombe.

For what *life* or *Phanſy* has the Earth, which as they ſay gendred at firſt all *Animalls*, ſome ſtill? and what ſimilitude is there betwixt a *Bee* and an *Oxe*, or a *Waſpe*

a *Waſpe* and an *Horſe*, that thoſe Inſects ſhould ariſe out of the putrifide bodies of theſe Creatures? It is but ſome rude and generall congruity of vitall preparation that ſets this *Archeus* on work rather then another. As mere *Choler* engages the Phanſy to dream of fiering of Gunns, and fighting of Armies: *Sanguine* figures the imagination into the repreſentation of faire Women, and beautifull Children: *Phlegme* transforms her into Water and Fiſhes; and the ſhadowy *Melancholy* intangles her in colluctation with old Hagges and Hobgoblins, and frights her with dead mens faces in the dark. But I have dwelt on this ſubject longer then I intended.

Chap. X.

The Frame *or* Fabrick of the Bodies of Animalls *plainly argue that there is a God.*

I Come now to the laſt conſideration of Animalls, the outward *Shape* and *Fabrick* of their *Bodies*, which when I have ſhew'd you that they might have been otherwiſe, and yet are made according to the moſt exquiſite pitch of Reaſon that the wit of Man can conceive of, it will naturally follow that they were really made by *Wiſdome* and *Providence*, and conſequently that *there is a God*. And I demand firſt in generall concerning all thoſe Creatures that have *Eyes* and *Eares*, whether they might not have had onely *one Eye* and *one Eare* a piece; and to make the ſuppoſition more tolerable, had the Eye on one ſide the head, and the Eare on the other, or the Eare on the Crown of the head, the Eye in the Forehead for they might have lived and ſubſiſted though they had been no better provided for then thus. But it is evident that their having *two Eyes* and *two Eares*, ſo placed as they are, is more ſafe, more ſightly, and more uſefull. Therefore that being made ſo conſtantly choice of, which our own Reaſon deemeth beſt,

we

we are to inferr that that choice proceeded from *Reason* and *Counsell.*

Again I desire to know why there be no *three-footed Beasts*, (when I speak thus, I doe not meane *Monsters*, but a constant *Species* or kind of Animalls) for such a Creature as that would make a limping shift to live as well as they that have *foure*. Or why have not some beasts more then foure-feet, suppose *five*, & the two middlemost shorter then the rest, hanging like the two legges of a Man a horse-back by the horse sides? For it is no harder a thing for Nature to make such frames of Bodies then others that are more elegant and usefull. But the works of Nature being neither useless nor inept, she must either be wise her self, or be guided by some higher Principle of *Knowledge*: As that Man that does nothing foolishly all the dayes of his life, is either wise himself, or consults with them that are so.

And then again for the *armature* of Beasts, who taught them the use of their *weapons*? The *Lyon* will not kick with his Feet, but he will strike such a stroke with his *Tayle*, that he will breake the back of his Encounterer with it. The *Horse* will not use his Tayle unlesse against the busy flyes, but kicks with his *Feet* with that force that he layes his Enemy on the ground. The *Bull* and *Ram* know the use of their *Hornes* as well as the *Horse* of his *Hooves*. So the *Bee* and *Serpent* know their *Stings*, and the *Beare* the use of his *Paw*. Which things they know merely by naturall instinct, as the Male knowes the use of the Female. For they gather not this skill by observation and experience, but the frame of their nature carries them to it, as it is manifest in young *Lambes* that will *butt* before they have horns. Therefore it is some higher *Providence* that has made them of this nature they are. And this is evident also in *Birds* that will *flutter* with their wings, when there is but a little Down upon them, and they are as yet utterly unusefull for flying.

And

And now I have fallen upon the mention of this kind of Creature, let me make my advantage of that generall ſtructure obſervable in them. The forme of their *Heads* being *narrow* and *ſharpe*, that they may the better cut the Aire in their ſwift flight, and the ſpreading of their *Tayles* parallell to the *Horizon* for the better bearing up their Body; for they might have been perpendicular as the Tayles of Fiſhes in the water. Nor is it any thing that the *Owle* has ſo broad a face, for her flight was not to be ſo ſwift nor ſo frequent.

And as for *Fiſhes* and the bladder of wind found in their Bodies, who can ſay itis conveigh'd thither by *chance*, but is contriv'd for their more eaſy ſwimming, as alſo the manner of their *finnes*, which conſiſt of a number of griſtly bones long and ſlender like pinnes and needles, and a kind of a skin betwixt, which is for the more exactneſſe and makes them thin and flat like Oares. Which perfect artifice and accuracy might have been omitted and yet they have made a ſhift to move up and down in the water.

But I have fallen upon a ſubject that is infinite and inexhauſtible, therefore that I be not too tedious I will confine my ſelf to ſome few obſervations in ordinary *Beaſts* and *Birds* (that which is moſt known and obvious being moſt of all to our purpoſe,) and then I ſhall come to the contemplation of Man.

And indeed what is more obvious and ordinary then a *Mole*, and yet what more palpable Argument of *Providence* then ſhe? The members of her body are ſo exactly fitted to her nature and manner of life: For her dwelling being under ground where nothing is to be ſeene, Nature has ſo obſcurely fitted her with *Eyes*, that Naturaliſts can ſcarce agree whither ſhe have any ſight at all or no. But for amends, what ſhe is capable of for her defence and warning of danger, ſhe has very eminently conferr'd upon her:

her: for she is exceeding quick of *hearing*. And then her *short Tayle* and *short Leggs*, but broad *Fore-feet* armed with *sharpe Clawes*, we see by the event to what purpose they are, she so swiftly working her self under ground and making her way so fast in the Earth, as they that behold it cannot but admire it. Her *Leggs* therefore are *short* that she need dig no more then will serve the mere thicknesse of her Body. And her *Fore-feet* are *broad*, that she may scoup away much Earth at a time. And little or no *Tayle* she has, because she courses it not on the ground like the *Rat* or *Mouse* of whose kinred she is, but lives under the Earth and is fain to dig her self a dwelling there: And she making her way through so thick an Element, which will not yield easily as the Aire or the Water, it had been dangerous to have drawn so long a train behind her: for her Enemy might fall upon her Reare and fetch her out before she had compleated or had got full possession of her works.

Cardan is so much taken with this contemplation, that though I find him often staggering, yet here he does very fully and firmely professe that the contrivance of all things is from *Wisedome* and *Counsell*: his words are so generous and significant that I hold them worth the transcribing. *Palam est igitur, Naturam in cunctis sollicitam mirum in modum fuisse, nec obiter sed ex sententia omnia providisse, hominesque quibus hoc beneficium Deus largius est, ut Causam rerum primam inveniant, participes esse illius primæ Naturæ, neque alterius esse generis Naturam quæ hæc constituit, ab illorum mente, qui causam eorum cur ita facta sint plene assequi potuerunt.* Thus forcibly has the due contemplation of Nature carried him beyond Nature and himself, and made him write like a Man rap'd into a divine Extasy.

But there are as manifest foot-steps of divine Providence

in other Creatures as in the *Mole*. As for Example; the *Hare*, whose temper and frame of body are plainly fitted on purpose for her Condition.

For why is she made so full of *Feare* and *Vigilancy* ever rearing up and listning whiles she is feeding? and why is she so exceeding *swift* of *foot*, and has her *Eyes* so *prominent*, and placed so that she can see better behind her then before her? but that her flight is her onely safety, and it was needful for her perpetually to eye her pursuing enemy, against whom she durst never stand at the Bay, having nothing but her long soft limber *Eares* to defend her. Wherefore he that made the *Hare* made the *Dog* also, and guarded her with these Properties from her eager foe, that she might not be too easy a booty for him, and so never be able to save her self, or afford the Spectatour any considerable Pastime. And that the *Hare* might not alwayes get away from the *Grey hound*, see how exquisitely his shape is fitted for the Course: For the narrownesse and slendernesse of his parts are made for speed; and that seeming impertinent long *Appendix* of his body, his Taile, is made for more nimble turning.

There are other *Animalls* also whose particular Fabrick of Body does manifestly appeare the Effect of *Providence* and *Counsell*, though Naturallists cannot agree whether it be in the behalf of the *Beast* thus framed or of *Man*. And such is that Creature which though it be Exotick yet is ordinarily known by the name of a *Camell*: For why are those *bunches* on his backe, but that they may be instead of a *Rack-saddle* to receive the burden? And why has he four *knees* and all his *Legges bending inwards*, like the fore-feet of other beasts, and a *Protuberancy* under his *Breast* to lean on, but that being a tall Creature he might with ease *kneel* down and so might the more gainly be loaden?

But *Cardan* will by no meanes have this the designe of Nature,

Nature, but that this frame of the *Camell's* body is thus made for his own convenience: For he being a Creature that lives and seeks his food in waste and dry deserts, those *Bunches* he would have *Receptacles* of redundant *Moysture*, from whence the rest of his body is to be supply'd in a hard and tedious time of drought, and that his legges being very long, he ought to have *knees* behind and a *knob* beneath, to rest his weary limbes in the wildernesse, by sitting or kneeling in that posture he does, for he could not so conveniently lie along as the Horse or Asse or other Creatures. But I should not determine this to either alone, but take in both Causes, and acknowledge therein a richer designe of *Providence*, that by this Frame and Artifice has gratifide both the *Camell* and his *Master*.

CHAP. XI.

The particular Frames *of the Bodies of* Fowls *or* Birds *palpable signes of Divine Providence.*

WE passe on now to the consideration of *Fowls* or *Birds*: where omitting the more generall Properties of having two Ventricles, and picking up stones to conveigh them into their second Ventricle, the Gizzerne, (which provision and instinct is a supply for the want of teeth) as also their having no Paps as *Beasts* have, their yong ones being nourished so long in the Shell, that they are presently fit to be fed by the mouths of the old ones (which Observations plainly signify that Nature does nothing ineptly and foolishly, and that therfore there is a *Providence*) I shall content my self in taking notice only of some few kinds of this Creature that familiarly come into our sight, such as the *Cock*, the *Duck*, the *Swan* and the like. I demand therefore concerning the *Cock*, why he has *Spurres* at all, or having them how they come to be so fittingly placed. For he might have had none, or so misplaced that they

had been utterly uſeleſſe, and ſo his courage and pleaſure in fighting had been to no purpoſe. Nor are his *Combe* and his *Wattles* in vaine, for they are an *Ornament* becoming his Martiall Spirit, yea an *Armature* too, for the tugging of thoſe often excuſes the more uſeful parts of his head from harm. Thus fittingly does Nature gratify all Creatures with accommodations ſutable to their temper, and nothing is in vaine. Nor are we to cavill at the red pugger'd attire of the *Turkey*, and the long *Excreſcency* that hangs down over his Bill, when he ſwells with pride and anger; for it may be a Receptacle for his heated bloud, that has ſuch free recourſe to his head, or he may pleaſe himſelf in it as the rude *Indians*, whoſe Jewells hang dangling at their Noſes. And if the bird be pleaſur'd we are not to be diſpleaſed, being alwaies mindfull that Creatures are made to enjoy themſelves, as well as to ſerve us, and it is a groſſe piece of Ignorance and Ruſticity to think otherwiſe.

Now for *Swannes* and *Ducks* and ſuch like *Birds* of the *Water*, it is obvious to take notice how well they are fitted for that manner of life. For thoſe that ſwim, their *Feet* are framed for it like a paire of Oares, their Clawes being connected with a pretty broad Membrane, and their *Necks* are long that they may dive deep enough into the water. As alſo the *Neck* of the *Herne* and ſuch like Fowl who live of Fiſhes and are fain to frequent their Element, who walk on long ſtilts alſo like the people that dwell in the Marſhes; but their Clawes have no ſuch Membranes, for they had been but a hindrance to thoſe kind of birds that onely wade in the water and do not ſwim. It is alſo obſervable how Nature has fitted other *Birds* of *Prey*, who ſpy their booty from aloft in the Aire, and ſee beſt at that diſtance, ſcarce ſee at all neere at hand. So they are both the Archer and ſhaft, taking aime afar off, and then ſhooting themſelves directly upon the deſired Mark, they ſeize upon the prey having hit it. The works of *Providence* are infinite,

infinite, I will close all with the description of that strange bird of *Paradise*, for the strangeness has made it notorious. There is a *Bird* that falls down out of the Aire dead, and is found sometimes in the *Molucco* Ilands, that has no Feet at all no more then an ordinary Fish. The bigness of her Body and Bill, as likewise the form of them, is much what as a Swallows; but the spreading out of her Wings and Tayle has no lesse compasse then an Eagles. She lives and breeds in the Aire, comes not near the Earth but for her buriall, for the largeness and lightness of her Wings and Tayle sustain her without lassitude. And the laying of her Egges and brooding of her young is upon the back of the Male which is made hollow, as also the breast of the Female for the more easy incubation. Whether she live merely of the dew of Heaven or of Flyes and such like Insects, I leave to others to dispute; but *Cardan* professes he saw the Bird no lesse then thrice, and describes it accordingly. Nor does *Scaliger* cavill with any thing but the bigness of the Wings and littleness of the Body, which he undertakes to correct from one of his own which was sent him by *Orvesanus* from *Java*. Now that such contrivances as these should be without divine *Providence*, is as improbable to me as that the *Copper Ring* with the Greek inscription upon it found about the Neck of an overgrown *Pike*, should be the effect of unknowing Nature, not the Artifice and Skill of Man.

CHAP. XII.

Unavoydable Arguments for divine Providence taken from the accurate Structure of Mans Body, *from the* Passions of his Mind, *and* fitnesse of the whole Man to be an Inhabiter of the Universe.

BUt we needed not to have rambled so farre out into the works of Nature, to seek out Arguments

to prove a *God*, we being so plentifully furnish'd with that, at home which we took the pains to seek for abroad. For there can be no more ample testimony of a *God* & a *Providence* then the *frame* and *structure* of our own *Bodyes*. The admirable *Artifice* whereof *Galen*, though a mere Naturallist, was so taken with, that he could not but adjudge the honour of a hymne to the wise Creatour of it. The contrivance of the whole and every particular is so evident an argument of exquisite skill in the Maker, that if I should pursue all that suites to my purpose, it would amount to an entire Volume. I shall therefore only hint at some few things, leaving the rest to be supply'd by Anatomists. And I think there is no man that has any skill in that Art, but will confesse the more diligently and accurately the frame of our *Body* is examined, it is found the more exquisitely conformable to our own Reason, Judgement, and Desire. So that supposing the same matter that our bodyes are made of, if it had been in our own power to have made our selves, we should have fram'd our selves no otherwise then we are. To instance in some particular. As in our *Eyes*, the *number*, the *situation*, the *fabrick* of them is such that we can excogitate nothing to be added thereto, or to be altered either for their *beauty*, *safety* or *usefulnesse*. But as for their *Beauty* I will leave it rather to the delicate wit and Pen of Poets and amorous persons, then venture upon so tender and nice a subject with my severer style. I will onely note how *safely* they are *guarded*, and *fitly framed* out for that *use* they are intended. The *Brow* and the *Nose* saves them from harder strokes: but such a curious part as the *Eye* being necessarily lyable to mischief from smaller matters, the *sweat* of the Forehead is fenced off by those two wreaths of haire which we call the *Eye-brows*; and the *Eyelids* are fortify'd with little stiffe *bristles* as with *Palisadoes*, against the assault of Flyes and Gnats, and such like bold *Animalcula*. Besides the *upper-lid* presently claps down and

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is as good a fence, as a *Portcullis* against the importunity of the Enemy: Which is done also every night, whether there be any present assault or no, as if Nature kept garrison in this *Acropolis* of Mans body the *Head*, & look'd that such lawes should be duly observ'd, as were most for his safety.

And now for the *Use* of the *Eye* which is *Sight*, it is evident that this Organ is so exquisitely framed for that purpose, that not the least curiosity can be added. For first the *Humour* and *Tunicles* are purely *Transparent*, to let in light and colours unsoul'd and unsophisticated by any inward tincture. And then again the parts of the Eye are made *Convex*, that there might be a direction of many raies coming from one point of the Object unto one point answerable in the bottome of the *Eye*; to which purpose the *Crystalline Humour* is of great Moment, and without which the sight would be very obscure and weake. Thirdly the *Tunica Uvea* has a *Musculous power*, and can dilate & contract that round hole in it which is called the *Pupill* of the Eye, for the better moderating the transmission of light. Fourthly the inside of the *Uvea* is *black'd* like the wals of a Tennis-court, that the rayes falling upon the *Retina*, may not, by being rebounded thence upon the *Uvea*, be returned from the *Uvea* upon the *Retina* again, for such a repercussion would make the sight more confused. Fifthly the *Tunica Arachnoides*, which invellops the *Crystalline Humour* by vertue of its *Processus Ciliares* can thrust forward or draw back that precious usefull part of the Eye, as the neerenesse or distance of the Object shall require. Sixthly and lastly the *Tunica Retina* is *white*, for the better and more true reception of the *species* of things (as they ordinarily call them) as a white paper is fittest to receive those Images into a dark roome. If the wit of Man had been to contrive this *Organ* for himself, what could he have possibly excogitated more accurate? Therefore to think that meer Motion of the Matter, or any other blind Cause could have

hit so punctually (for Creatures might have subsisted without this accurate provision) is to be either mad or sottish.

And the *Eye* is already so *perfect*, that I believe the Reason of Man would have easily rested here, & admir'd at it's own contrivance: for he being able to move his whole head upward and downward and on every side, might have unawares thought himself sufficiently well provided for. But Nature has added *Muscles* also to the *Eyes*, that no Perfection might be wanting; For we have oft occasion to *move our Eyes*, our Head being unmoved, as in reading and viewing more particularly any Object set before us: and that this may be done with more ease and accuracy, she has furnish'd that Organ with no lesse then six severall *Muscles*. And indeed this framing of *Muscles* not only in the Eye but in the whole Body is admirable; For is it not a wonder that even all our flesh should be so handsomly contriv'd into distinct pieces, whose Rise and Insertions should be with such advantage that they do serve to move some part of the Body or other; and that the parts of our Body are not moved only so conveniently as will serve us to walke and subsist by, but that they are able to move every way imaginable that will advantage us? For we can fling our *Leggs* and *Armes* upwards and downwards, backwards, forwards and round, as they that spin, or would spread a Molehill with their feet. To say nothing of *Respiration*, the constriction of the *Diaphragme* for the keeping down the *Guts* and so enlarging the *Thorax* that the *Lungs* may have play, and the assistance of the inward *Intercostall Muscles* in deep Suspirations, when we take more large gulps of Aire to coole our heart overcharged with Love or Sorrow. Nor of the curious fabrick of the *Larynx* so well fitted with muscles for the modulation of the *Voice*, tunable *Speech*, and delicious *Singing*. You may adde to these the notable contrivance of the *Heart*, it's two *Ventricles* and it's many *Valvulæ*, so fram'd and situated

as

as is most fit for the reception and transmission of the bloud, which comes about through the *Heart*, and is sent thence away warm to comfort & cherish the rest of the Body: For which purpose also the *Valvulæ* in the *Veines* are made.

But I will rather insist upon such things as are easy and intelligible even to Idiots, who if they can but tell the *Joynts* of their *Hands* or know the use of their *Teeth*, they may easily discover it was *Counsel*, not *Chance*, that created them. For why have we *three Joynts* in our *Leggs* and *Armes* as also in our *Fingers*, but that it was much better then having but *two* or *four*? And why are our *fore-Teeth sharp* like cheesells to cut, but our *inward-Teeth broad* to grind, but that this is more exquisite then having them *all sharp* or *all broad*, or the *fore-Teeth broad* and the *other sharp*? But we might have made a hard shift to have lived though in that worser cõdition. Again why are the *Teeth* so luckily *placed*, or rather why are there not Teeth in *other bones* as well as in the *jaw-bones*? for they might have been as capable as these. But the reason is, Nothing is done foolishly nor in vaine, that is, there is a divine *Providence* that orders all things. Again to say nothing of the inward curiosity of the *Eare*, why is that outward frame of it, but that it is certainly known, that it is for the bettering of our Hearing?

I might adde to these that Nature has made the *hind-most parts* of our body which wee sit upon most fleshy, is providing for our Ease and making us a natural Cushion, as well as for instruments of Motion for our *Thighes* and *Legges*. She has made the *hinder-part* of the *Head* more strong, as being otherwise unfenced against falls and other casualties. She has made the *Back-bone* of severall *Vertebræ*, as being more fit to bend, more tough & lesse in danger of breaking then if they were all one intire bone without those griftly Junctures. She has strengthned our *Fingers* and *Toes* with *Nailes*, wheras she might have sent out that substance at the end of the first or second joynt, wch had not been so handsome nor usefull, nay rather somewhat troublesome and hurtfull.

And

And laſtly ſhe has made all the *Bones* devoid of *ſenſe*, becauſe they were to bear the weight of themſelves and of the whole Body. And therefore if they had had *ſenſe*, our life had been painfull continually and dolorous.

And what ſhe has done for *us*, ſhe has done proportionably in the contrivance of all *other Creatures*; ſo that it is manifeſt that a divine *Providence* ſtrikes through all things.

And therefore things being contrived with ſuch exquiſite *Curioſity* as if the moſt watchfull wiſdome imaginable did attend them, to ſay they are thus framed without the aſſiſtance of ſome Principle that has *Wiſdome* in it, & that they come to paſſe from *Chance* or ſome other blind unknowing Originall, is ſullenly and humorouſly to aſſert a thing, becauſe we will aſſert it, and under pretenſe of avoyding Superſtition, to fall into that which is the onely thing that makes Superſtition it ſelf hatefull or ridiculous, that is, a wilfull and groundleſſe adhering to conceits without any ſupport of Reaſon.

And now I have conſidered the fitneſſe of the parts of Mans Body for the good of the whole, let me but conſider briefly the fitneſſe of the *Paſſions* of his *Minde*, whether *proper*, or *common* to him with the reſt of Animalls, as alſo the fitneſs of the *whole Man* as he is *part of the Univerſe*, and then I ſhall conclude.

And it is manifeſt that *Anger* does ſo actuate the Spirits and heightens the Courage of men and beaſts that it makes them with more eaſe break through the difficulties they incounter. *Feare* alſo is for the avoyding of danger, and *Hope* is a pleaſant præmeditation of enjoyment, as when a Dog expects till his Maſter has done picking of the bone. But there is neither *Hope*, nor *Feare*, nor *Hate*, nor any peculiar Paſſion or Inſtinct in *Brutes* that is in vaine; why ſhould we then think that Nature ſhould miſcarry more in *us* then in any other Creature, or ſhould be ſo careſull in the Fabrick of our *Body*, and yet ſo forgetfull or unlucky

lucky in the framing of the faculties of our *Soules*; that that *Feare* that is so peculiarly naturall to us, *viz.* the *feare of a Deity*, should be in vaine, and that pleasant *Hope* and Heavenly Joyes of the mind which man is naturally capable of, with the earnest direction of his Spirit towards God, should have no reall Object in the world? And so Religious affection which Nature has so plainly implanted in the Soul of Man should be to no use. but either to make him ridiculous or miserable: Whenas we find no *Passion* or *Affection* in *Brutes* either common or peculiar but what is for their good and welfare.

For it is not for nothing that the *Hare* is so *fearfull* of the *Dog*, & the *Sheep* of the *Wolfe*; & if there be either *Fear* or *Enmity* in some Creatures for which we cannot easily discerne any reason in respect of themselves, yet we may well allow of it as reasonable in regard of us, and to be to good purpose. But I thinke it is manifest that *Sympathy* and *Antipathy*, *Love* and *Enmity*, *Aversation*, *Feare*, and the like, that they are notable whetters and quickners of the Spirit of life in all Animalls, and that their being obnoxious to dangers and encounters does more closely knit together the vitall Powers, and makes them more sensibly relish their present safety, and they are more pleased with an Escape then if they had never met with any Danger. Their greedy assaults also one upon another while there is *hope* of Victory highly gratifies them both. And if one be conquer'd and slaine, the Conquerour enjoyes a fresh improvement of the pleasure of life, the Triumph over his Enemy. Which things seeme to me to be contriv'd even in the behalf of these Creatures themselves, that their vitall heat and moysture may not alwayes onely simber in one sluggish tenour, but some times boyle up higher and seeth over, the fire of life being more then ordinarily kindled upon some emergent occasion.

But

But it is without Controversy that these peculiar *Passions* of Animalls many of them are usefull to Men, (as that of the *Lizards* enmity against the *Serpent*) all of them highly gratify his contemplative faculty, some seem on purpose contriv'd to make his Worship merry; For what could Nature intend else in that Antipathy betwixt the *Ape* and *Snayle*, that that Beast that seems so boldly to claime kinred of Man from the resemblance of his outward shape, should have so little Wit or Courage as to runne away from a *Snayl*, and very rufully and frightfully to look back, as being affraid she would follow him as *Erasmus* more largely and pleasantly tells the whole story?

But that Nature should implant in Man such a strong Propension to *Religion*, which is the *Reverence of a Deity*, there being neither *God* nor *Angell* nor *Spirit* in the world, is such a Slurre committed by her as there can be in no wise excogitated any Excuse. For if there were a higher *Species* of things to laugh at us as wee doe at the *Ape*, it might seem more tolerable. But there can be no End neither ludicrous nor serious of this *Religious property* in Man, unlesse there be something of an higher Nature then himself in the world. Wherefore *Religion* being convenient to no other *Species* of things besides Man, it ought to be convenient at least for himself: But suppo sing there were no *God*, there can be nothing worse for Man then *Religion*.

For whether we look at the *Externall Effects* thereof, such as are bloudy *Massacres*, the *disturbance* and *subversion* of *Common-weales*, *Kingdomes* and *Empires*, most salvage *Tortures* of particular persons, the *extirpating* and *dispossessing* of whole *Nations*, as it hath hapned in *America*, where the remorseleſſe *Spaniards* in pretense of being educated in a better *Religion* then the *Americans*, vilifyed the poor *Natives* so much, that they made nothing of knocking them oth' head merely to feed their doggs with them, with many such unheard of crueltyes. Or whether we consider

der the great affliction that that severe Governess of the life of Man brings upon those *Souls* she seizes on, by affrighting *horrours of Conscience*, by puzzeling and *befooling* them in the free use of their *Reason*, and putting a barre to more large searches into the pleasing *knowledge of Nature*, by anxious *cares* and disquieting *feares* concerning their *state* in the *life to come*, by *curbing* them in their naturall and kindly *injoyments* of the *life present*, and making *bitter* all the *pleasures* and contentments of it, by some *checks* of *Conscience* and suspicions that they do something now that they may rue eternally hereafter; Besides those ineffable *Agonies* of mind that they undergo that are more generously *Religious*, and contend after the participation of the divine Nature, they being willing, though with unspeakeable paine, to be torn from themselves to become one with that Universall Spirit that ought to have the guidance of all things, and by an unsatiable desire after that just and decorous temper of mind (whereby all Arrogancy should utterly cease in us, and that which is due to God, that is, all that we have or can do, should be lively and sensibly attributed to him, and we fully and heartily acknowledge ourselves to be nothing, that is, be as little elated, or no more rellish the glory and praise of Men, then if we had done nothing or were not at all in being) doe plunge themselves into such *damps* and *deadnesse of Spirit*, that to be buried quick were lesse torture by farre, then such darke *privations* of all the *joyes* of *life*, then such sad and heart-sinking *Mortifications*: I say, whether we consider these *inward pangs* of the Soul, or the *externall outrages* caused by *Religion* (and Religious pretense will animate men to the committing such violences, as bare Reason and the single passions of the Mind unback'd with the fury of Superstition will never venture upon) it is manifest that if there were no *God*, no *Spirit*, no *Life to come*, it were farre better that there were no such *Religious*

pro-

propensions in Man-kind, as we see universally there is.

For the feare of the Civill Magistrate, the convenience of mutuall ayde and support, and the naturall scourge and plague of diseases would contain men in such bounds of Justice, Humanity and Temperance, as would make them more clearly and undisturbedly happy, then they are now capable of being, from any advantange *Religion* does to either Publique State or private person, supposing there were *no God*.

Wherefore this *Religious affection* which Nature has implanted, and as strongly rooted in Man as the feare of death or the love of women, would be the most enormous slip or bungle she could commit, so that she would so shamefully faile in the last Act, in this contrivance of the nature of Man, that instead of a *Plaudite* she would deserve to be hissed off the Stage.

But she having done all things else so wisely, let us rather suspect our own ignorance then reproach her, and expect that which is allowed in well approved Comedies, θεὸς ἀπὸ μηχανῆς, for nothing can unloose this knot but a *Deity*. And then we acknowledging Man to dwell as it were in the borders of the spirituall and materiall world (for he is *utriusque mundi nexus*, as *Scaliger* truly calls him) we shall not wonder that there is such tugging and pulling this way and that way, upward and downward, and such broken disorder of things; those that dwell in the confines of two kingdomes, being most subject to disquiet and confusion. And hitherto of the *Passions* of the mind of Man, as well those that tye him down to the Body, as those that lift him up towards God. Now briefly of the *whole Man* as he is *part* of the *Universe*.

It is true if we had not been here in the world, we could not then have missed our selves; but now we find our selves in being and able to examine the reasonableness of things, we cannot but conclude that our Creation was an Act of very

very exquisite *Reason & Counsel*. For there being so many notable Objects in the world, to entertaine such faculties as Reason and inquisitive Admiration, there ought to be such a member of this visible Creation as *Man*, that those things might not be in vaine: And if Man were out of the world, who were then left to view the face of *Heaven*, to wonder at the transcursion of *Comets*, to calculate Tables for the *Motions* of the *Planets* and *Fix'd Starres*, and to take their *Heights* and *Distances* with Mathematicall Instruments, to invent convenient *Cycles* for the computation of time, and consider the severall *formes* of *Yeares*, to take notice of the *Directions*, *Stations* and *Repedations* of those Erratick lights, and from thence most convincingly to informe himself of that pleasant and true Paradox of the *Annuall Motion* of the *Earth*, to view the asperityes of the *Moon* through a *Dioptrick-glasse*, and venture at the Proportion of her *Hills* by their shadowes, to behold the beauty of the *Rain-bow*, the *Halo*, *Parelii* and other Meteors, to search out the causes of the *Flux* and *Reflux* of the *Sea*, and the hidden vertue of the *Magnet*, to inquire into the usefullnesse of *Plants*, and to observe the variety of the wisdome of the first Cause in framing their bodies, and giving sundry observable instincts to *Fishes*, *Birds* and *Beasts*? And lastly as there are particular Priests amongst Men, so the whole *Species* of *Man-kind* being indued with *Reason* and a power of finding out God, there is yet one singular end more discoverable of his Creation, *viz.* that he may be a *Priest* in this magnificent *Temple* of the *Universe*, and send up prayers and praises to the great Creatour of all things in behalf of the rest of the Creatures. Thus we see all filled up and fitted without any defect or uselesse superfluity.

Wherefore the *whole Creation* in generall and *every part* thereof being so ordered as if the most exquisite Reason and Knowledge had contrived them, it is as naturall

to conclude that all this is the work of a *wise God*, as at the first sight to acknowledge that those inscribed *Urnes* and *Coynes* digg'd out of the Earth were not the Products of unknowing Nature, but the Artifice of Man.

Lib.

CHAP. I.

That, good men not always faring best in this world, the great examples of Divine Vengeance upon wicked and blasphemous Persons are not so convincing to the obstinate Atheist. *The irreligious Feares and Sacrileges of* Dionysius *of* Syracuse. *That there have been true* Miracles *in the world as well as false, and what are the best and safest wayes to distinguish them that we may not be impos'd upon by History.*

HItherto I have insisted upon such Arguments for the proving of the *Existence of God*, as were taken from the ordinary and known *Phænomena* of *Nature*; For such is the History of *Plants*, *Animalls* and *Man*. I shall come now to such effects discovered in the World as are not deemed *naturall*, but *extraordinary* and *miraculous*. I do not mean unexpected discoveries of Murders, a conspicuous Vengeance upon proud and blasphemous Persons, such as *Nicanor*, *Antiochus*, *Herod* and the like, of which all Histories, as well Sacred as Profane are very full, and all which tend to the impressing of this divine Precept, in the Poet, upon the minds of Men,

Discite Justitiam moniti & non temnere Divos.

For though these Examples cannot but move indifferent men to an acknowledgment of divine *Providence*, and a *superiour Power* above and different from the *Matter*; yet I having now to do with the obstinate and refractory *Atheist*, who, because himself a known contemner of the *Deity* he finds to be safe and well at ease, will shuffle all these things off, by asking such a Question as *he* did, to whom the Priest of *Neptune* shewed the many *Donaria* hung

up in his Temple by his *Votaries* saved from ship-wrack, & therefore vaunted much of the Power of that God of the Sea; But *what is become of all those*, saith he, *that notwithstanding their vowes have been lost*? So I say, the *Atheist* to evade the force of this Argument will whisper within himself; *But how many proud blasphemous Atheisticall men like my self have escaped, and those that have been accounted good have dyed untimely deaths?*

Such as *Æsop* and *Socrates*, the *Prophets*, *Apostles* and *Martyrs*, with sundry other wise and good men in all Ages and Places, who yet being not so well aware of the ill condition and restinesse of this wicked World, of which they have truely profess'd themselves no Citizens, but Strangers, have suffered the greatest mischiefs that can happen to humane Nature, by their innocent meaning and intermedling in *Aliena Republica*; It having usually been more safe, craftily and cautiously to undermine the honour of God, then plainly and honestly to seek the good and wellfare of Men.

Nay outragious affronts done on purpose to Religion, will the *Atheist* further reply, have not onely past applauded by the World, but unpunish'd by divine Justice: As is notorious in that Sacrilegious Wit, *Dionysius* of *Syracuse*, who spoiling *Jupiter Olympius* of his costly Robe very stiff and ponderous with Gold, added this Apologetical jear to his Sacrilege, that this golden Vestment was too heavy for the Summer, and too cold for the Winter, but one of wooll would fit both Seasons.

So at *Epidaurus* he commanded the golden Beard of *Æsculapius* to be cut off and carried away, alledging that it was very unfit that the Son should wear a Beard when as his Father *Apollo* wore none.

That also was not inferiour to any of his Sacrilegious jests, when taking away the golden Cups and Crowns held forth by the hands of the Images of the Gods, he excused

cused himself, saying, that he received but what they of their own accord gave him; adding that it were a gross piece of foolishness, when as we pray to the Gods for all good things, not to take them when they so freely offer them with their own hands.

These and other such like irreligious Pranks did this *Dionysius* play, who notwithstanding fared no worse then the most demure and innocent, dying no other death then what usually other Mortalls do: as if in those Ages there had been as great a lack of *Wit*, as there was here in England once of *Latin*, and that he escaped a more severe Sentence by the benefit of his Clergy. But others think that he was pay'd home and punish'd in his Son that succeeded him. But that, will the *Atheist* reply, is but to whip the absent, as *Aristotle* wittily said to him that told him that such an one did unmercifully traduce him behind his back.

Wherefore I hold it more convenient to omit such Arguments as may intangle us in such endless Altercations, & to bring only those that cannot be resolved into any *Naturall causes*, or be phansyed to come by *Chance*, but are so *Miraculous*, that they do imply the presence of some free subtile understanding essence distinct from the brute Matter, and ordinary power of Nature.

And these *Miraculous* effects, as there is nothing more cogent if they could be believed; so there is nothing more hard to the *Atheist* to believe then they are. For *Religionists* having for pious purposes, as they pretend, forged so many false miracles to gull and spoile the credulous people, they have thereby with the *Atheist* taken away all belief of those which are true. And the childish & superstitious fear of *Spirits* in *Melancholick* persons who create strange Monsters to themselves & terrible *Apparitions* in the darke, hath also helped them with a further evasion, to impute all *Spectres* and strange *Apparitions* to mere

Melancholy and disturbed *Phansy*. But that there should be so universall a fame, and feare of that, which never was, nor is, nor can be ever in the world, is to me the greatest *Miracle* of all.

For if there had not been at some time or other *true Miracles* (as indeed there ought to be, if the faculties of Man, who so easily listens to and allowes of such things, be not in vain) it is very improbable that Priests and cunning Deluders of the people would have ever been able so easily to impose upon them by their *false*. As the *Alchymist* would never go about to sophisticate *Metalls*, & then put them off for *true Gold* and *Silver*, but that it is acknowledged that there is such a thing as *true Gold* and *Silver* in the world. In like manner therefore as there is an indeavour of deluding the people with *false Miracles*, so it is a signe there have been and may be those that are *true*.

But you'l say there is a *Touch-stone* whereby we may discerne the truth of *Metalls*, but that there is nothing whereby we may discover the truth of *Miracles* recorded every where in History. But I answer there is; and it is this.

First if what is recorded was avouched by such persons who had *no end* nor *interest* in avouching such things.

Secondly if there were many *Eye-witnesses* of the same Matter.

Thirdly and lastly if these things which are so strange and miraculous leave any sensible *effect* behind them.

Though I will not acknowledge that all those stories are *false* that want these conditions, yet I dare affirme that it is mere humour and sullennesse in a man to reject the *truth* of those that have them; For it is to believe nothing but what he seeth himself: From whence it will follow that he is to read nothing of History, for there is neither pleasure nor any usefullnesse of it, if it deserve no belief.

Chap.

CHAP. II.

The Moving of a Sieve *by a Charme.* Coskinomancy. *A Magicall cure of an Horſe. The Charming of* Serpents. *A ſtrange Example of one* Death-ſtrucken *as he walked the Streets. A ſtory of a ſuddain winde that had like to have thrown down the Gallows at the hanging of two Witches.*

AND now that I have premiſed thus much I will briefly recite ſome few of thoſe many *miraculous* paſſages we meet with in Writers, beginning firſt with the *bare* and *ſimple effects* of *Spirits*, as I will aforehand adventure to pronounce them, and then afterwards we ſhall come to the *Apparitions* of *Spirits* themſelves.

And of thoſe *bare effects* we will not care to name what may ſeem ſlighteſt firſt. *Bodinus* relates how himſelf and ſeverall others at *Paris* ſaw a young man with a Charme in French, move a *Sieve* up and down. And that ordinary way of Divination which they call *Coskinomancy* or finding who ſtole or ſpoiled this or that thing, by the *Sieve* and *Sheares*, *Pictorius Vigillanus* profeſſeth he made uſe of thrice, and it was with ſucceſſe.

A friend of mine told me this ſtory concerning Charms, that himſelf had an *Horſe*, which if he had ſtood ſound had been of a good value. His ſervants carried him to ſeverall Farriers but none of them had the skill to cure him. At laſt unknown to their Maſter, they led him to a Farrier, that had, it ſhould ſeem, ſome tricks more then ordinarie, and dealt in Charms, or Spells, and ſuch like Ceremonies: in vertue of theſe he made the Horſe ſound.

The Owner of him after he had obſerv'd how well his Horſe was, asked his ſervants, how they got him cured, Whence underſtanding the whole matter, and obſerving alſo that there was an *S. branded* on his buttock, which he con-

ceited ſtood for *Satan*, chid his ſervants very roughly, as having done that which was unwarrantable and impious. Upon this profeſſion of his diſlike of the fact, the Horſe forthwith fell as ill as ever he was, in ſo much that for his unſerviceablenes he was faine to be turned up looſe in the paſture. But a kinſman of the Owners coming to his houſe & after chanceing to ſee the Horſe in the Grounds took the advãtage of a low price for ſo fair a gelding & bought him. The Horſe had no ſooner changed his Maſter but preſently changed his plight of body alſo & became as ſound as ever.

Charming alſo of Serpents is above the power of Nature. And *Wierus* tells us this ſtory of a Charmer at *Saltzburg*, that when in the ſight of the people he had charmed all the *Serpents* into a ditch and killed them, at laſt there came one huge one far bigger then the reſt, that leapt upon him, and winded about his waſt like a girdle, and pulled him into the ditch, and ſo killed the Charmer himſelf in the concluſion.

That alſo I will adventure to refer to the effects of *Spirits* which I heard lately from one *Mrs. Dark* of *Weſtminſter* concerning her own *Husband*; who being in the flower of his Age, well in health and very chearfull, going out of his houſe in the morning with an intent to return to dinner, was, as he walked the ſtreets, ſenſibly ſtruck upon the thigh by an inviſible hand, for he could ſee no man near him to ſtrike him. He returned home indeed about dinner-time, but could eat nothing, onely he complain'd of the ſad Accident that befell him, and grew forthwith ſo mortally ſick, that he dyed within three dayes. After he was dead there was found upon the place where he was ſtruck, the perfect figure of a man's hand, the four fingers palme and thumb black and ſunk into the fleſh, as if one ſhould clap his hand upon a lump of dow.

And hitherto there is nothing related which will not abide the exacteſt triall and be cleared from all ſuſpicion

of

of either *Fraud* or *Melancholy*. But I shall propound things more strange, and yet as free from that suspicion as the former.

And to say nothing of *VVinds sold* to Merchants by *Laplanders*; and the danger of losing the *Third knot* (which was very frequent as *Olaus* affirmes before those parts of the world were converted to *Christianity*) I shall content my self for the present with a true story wch I heard from an eye-witnesse concerning these preternatural Winds. At *Cambridge* in the raigne of Queen *Elizabeth* there was two *VVitches* to be executed, the *Mother* and *Daughter*. The *Mother* when she was called upon to repent and forsake the *Divel*, she said, there was no reason for that, for he had been faithfull to her these threescore yeares, and she would be so to him so long as she lived; and thus she died in this obstinacy. But she hanging thus upon the Gallowes, her *Daughter* being of a contrary mind renounced the *Divel*, was very earnest in prayer and penitence; which by the effect, the people conceived the *Divel* to take very heinously. For there came such a sudden blast of Wind (when as all was calme before) that it drave the *Mothers* body against the ladder so violently, that it had like to have overturned it, and shook the Gallows with such force, that they were faine to hold the posts for fear of all being flung down to the ground.

CHAP. III.

That Winds *and* Tempests *are raised upon mere* Ceremonies *or forms of words, prov'd by sundry Examples.* Margaret Warne *discharg'd upon an Oake at a Thunder-Clap.* Amantius *and* Rotarius *cast headlong out of a Cloud upon a house top.* *The VVitch of* Constance *seen by the Shepheards to ride through the Aire.*

VVIerus that industrious *Advocate of Witches* recites severall *Ceremonies* that they use for the

raising of *Tempests*, and doth acknowledge that *Tempests* do follow the performance of those *Ceremonies*, but that they had come to passe nevertheless without them: which the *Divell* foreseeing, excites the deluded Women to use those *Magick Rites*, that they may be the better perswaded of his power. But whether there be any causall connexion betwixt those *Ceremonies* and the ensuing *Tempests* I will not curiously decide. But that the connexion of them is *supernaturall* is plain at first sight. For what is *casting of Flint-Stones behind their backs towards the West*, or *flinging a little Sand in the Aire*, or *striking a River with a Broom*, and so *sprinkling the Wet of it toward Heaven*, the *stirring of Urine or Water with their finger in a Hole in the ground*, or *boyling of Hogs Bristles in a Pot*? What are these fooleries available of themselves to gather *Clouds* and cover the Aire with *Darkenesse*, and then to make the ground smoke with peales of *Haile* and *Raine*, and to make the Aire terrible with frequent *Lightnings* and *Thunder*? Certainly nothing at all. Therefore the ensuing of these *Tempests* after such like *Ceremonies* must be either from the prevision of the *Divell* (as *Wierus* would have it) who set the Witches on work, or else from the power of the *Divell* which he hath in his Kingdome of the *Aire*. And it seems strange to me that *Wierus* should doubt this power, when he gives him a greater; For what is the transporting of vapours or driving them together, to the carrying of Men and Cattel in the Aire, (of which he is a confident Asserter) unlesse it require *larger Divells* or greater *numbers*? And that there are sufficient *numbers* of such *Spirits* will seem to any body as credible, as that there are any at all. But now for the truth of this, that certain *Words* or *Ceremonies* do seem at least to cause an alteration in the *Aire* and to raise *Tempests*; *Remigius* writes that he had it witnessed to him by the free confession of neer two hundred men that he examined: Where he adds a story or two in which there being neither

neither *Fraud*, nor *Melancholy* to be suspected, I think them worth the mentioning. The one is of a *Witch*, who to satisfy the curiosity of them that had power to punish her, was set free that she might give a proof of that power she professed she had to raise *Tempests*. She therefore being let go, presently betakes her self to a place thick set with Trees, scrapes a *Hole* with her hands, *fills it* with *Urine*, and *stirres it about* so long, that she caused at last a thick dark *Cloud* charged with *Thunder* and *Lightning* to the terrour and affrightment of the beholders. But she bade them be of good courage, for she would command the Cloud to discharge upon what place they would appoint her, which she made good in the sight of the Spectatours.

The other Story is of a *young Girle*, who to pleasure her Father complaining of a drought, by the guidance and help of that ill Master her Mother had devoted and consecrated her unto, rais'd a *Cloud*, and water'd her Father's ground only, all the rest continuing dry as before.

Let us add to these the Story of *Cuinus* and *Margaret Warine*. While this *Cuinus* was busy at his Hay-making, there arose suddenly great *Thunder* and *Lightning*, which made him runne homeward, and forsake his work, for he saw sixe *Oakes* hard by him overturned from the very *Roots*, and a seventh also shatter'd and torn a pieces: he was fain to lose his hat and leave his fork or rake for hast; which was not so fast but another crack overtakes him and rattles about his Eares; upon which Thunder-clap, he presently espied this *Margaret Warine* a reputed *Witch* upon the top of an Oake, whom he began to chide. She desired his secrecy, and she would promise that never any injury or harm should come to him from her at any time.

This *Cuinus* deposed upon Oath before the Magistrate, and *Margaret Warine* acknowledged the truth of it, without any force done unto her, severall times before her death,

and

and at her death. [See *Remigius* Dæmonolatr. lib. 1. cap. 29.] *Remigius* conceives she was discharged upon the top of the Oake at that last *Thunder-clap*, and there hung amongst the boughs; which he is induced to believe from two Stories he tells afterwards. The one is of a *Tempest* of *Thunder* and *Lightning* that the Herdsmen tending their Cattell on the brow of the Hill *Alman* in the field of *Gnicuria* were frighted with, who running into the Woods for shelter suddenly saw two countrey men on the top of the Trees, which were next them, so durty, and in such a pickle, and so out of breath, as if they had been dragg'd up and down through thornes and miry places; but when they had well eyed them, they were gone in a moment out of their sight they knew not how nor whither. These Herdsmen talked of the businesse, but the certainty of it came out not long after. For the free confessions of those two men they then saw, being so exactly agreeing with what the Herdsmen had related, made the whole matter cleare and undoubted.

The other Story is of the same Persons, known afterward by their names, *viz. Amantius* and his partner *Rotarius*, who having courted it aloft again in the Aire, and being cast headlong out of a cloud upon an house, the later of them being but a Novice and unexperienced in those supernaturall exploites, was much astonish'd and affraid at the strangenesse of the matter, but *Amantius* being used to those feats from his youth, his Parents having devoted him from his childhood to the *Divell*, made but a sport of it, and laughing at his friend called him Foole for his feare, and bad him be of good courage; for their Master, in whose power they were, would safely carry them through greater dangers than those. And no sooner had he sayd these words, but a *Whirlwinde* took them, and set them both safe upon the ground: but the house they were carryed from, so shook, as if it would have been overturn'd from the very foun-

foundations. This, both those men examin'd apart, confessed in the same words, not varying their Story at all; whose confessions exactly agreed in all circumstances with what was observed by the country people concerning the time and the manner of the *Tempest* and shaking of the House.

I will onely add one Story more of this nature, and that is of a *Witch* of *Constance*, who being vext that all her neighbours in the Village where she lived were invited to the wedding, and so were drinking and dancing and making merry, & she solitary and neglected, got the *Divell* to transport her through the Aire, in the middest of day, to a Hill hard by the Village: where she *digging a hole* and *putting Urine into it*, rais'd a great *Tempest* of *Haile*, and directed it so, that it fell onely upon the Village, and pelted them that were dancing with that violence, that they were forc'd to leave off their sport. When she had done her exploite she returned to the Village, and being spied was suspected to have raised the *Tempest*, which the Shepheards in the field that saw her riding in the Aire knew well before, who bringing in their witnesse against her, she confess'd the fact. I might be infinite in such narrations, but I will moderate my self.

CHAP. IV.

Supernaturall Effects observ'd in them that are Bewitch'd *and* Possess'd. *The famous Story of* Magdalena Crucia.

WE will now passe to those *supernaturall effects* which are observed in them that are *bewitch'd* or *possess'd*. And such are; *Foretelling things to come, Telling what such and such persons speak or do* as exactly as if they were by them, when the party *possess'd* is at one end of the town and sitting in a house within doores, and those

thoſe partyes that act and conferre together are without at the other end of the town; to be able *to ſee ſome and not others*; to play at Cards with one certain perſon and not to diſcern any body elſe at the table beſides him; to act and talk and goe up and down and tell what will become of things, and what happens in thoſe *fitts* of *poſſeſſion*, and then ſo ſoon as the poſſeſſed or bewitched party is out of them, to *remember nothing* at all, but to enquire concerning the welfare of thoſe whoſe faces they ſeemed to look upon but juſt before, when they were in their *fitts*. All which can be no ſymptomes nor ſignes of any thing elſe but of the *Devil* got into the body of a man, and holding all the operations of his Soul, and then acting and ſpeaking and ſporting as he pleaſes, in the miſerable Tenement he hath crouded himſelf into, making uſe of the Organs of the body at his own pleaſure for the performing of ſuch pranks and feats as are farre above the capacity, ſtrength or agility of the party thus *bewitched* or *poſſeſſed*.

All theſe things are fully made good by long and tedious obſervations recorded in the *diſcovery of the Witches of Warbois in Huntingtonſhire Anno* 1594. The memory whereof is ſtill kept freſh by an Anniverſary Sermon preacht at *Huntington* by ſome of the Fellows of *Queens Colledge* in *Cambridge*.

There is alſo lately come forth a Narration how one M^rs. *Muſchamp's* children were handled in *Cumberland*, which is very like this of M^r. *Throckmorton's* children of *Warbois*.

That which is generally obſerved in them both is this, that in their *fitts* they are as if they had no Soule at all in their Bodyes, and that whatſoever operations of ſenſe, reaſon or motion there ſeemes to be in them, it is not any thing at all to them, but is wholly that ſtranger's, that hath got into them. For ſo ſoone as their *fitts* are over, they are as if they had been in ſo profound a ſleep, that they did not ſo much as dreame, and ſo remember nothing at all of what they

they either ſaid, or did, or where they had been; as is manifeſt by an infinite number of examples in the forenamed relations. Of the truth of which paſſages here at home we being very well aſcertain'd, we may with the more confidence venture upon what is recorded concerning others abroad. As for example; The poſſeſſion of the *Religious Virgins* in the Monaſtery of *Werrs*, others in *Heſſimont*, others alſo not farre from *Xantes*, and in other places, where there were Eye-witneſſes enough to take notice how ſtrangely they were handled, being flung up from the ground higher then a mans head, and falling down again without harme, ſwarming upon trees as nimbly as Cats, and hanging upon the boughes, having their fleſh torne off from their bodyes without any viſible hand or inſtrument, and many other mad prankes which is not ſo fit to name, but they that have a mind may read at large in *Wierus*.

I would paſſe now to other *effects* of *Witchcraft*, as the conveying of *knives*, *balls of haire*, and *nailes* into the bodyes of them that are *bewitched*; but that the mention of theſe *Nunnes* puts me in mind of that famous ſtory *in Wierus* of *Magdalena Crucia*, firſt a *Nunne*, and then an *Abbateſſe* of a Nunnery in *Corduba* in *Spain*. Thoſe things which were miraculous in her were theſe; that ſhe could tell allmoſt at any diſtance how the affairs of the world went, what conſultations or tranſactions there were in all the nations of Chriſtendome, from whence ſhe got to her ſelf the reputation of a very *Holy woman* and a great *Propheteſſe*. But other things came to paſſe by her or for her ſake, no leſſe ſtrange and miraculous; as that at the celebrating of the holy *Euchariſt*, the Prieſt ſhould allwayes want one of his round wafers, which was ſecretly conveyed to *Magdalen*, by the adminiſtration of Angells, as was ſuppoſed, and ſhee receiving of it into her mouth ate it, in the view of the people, to their great aſtoniſhment and high reverence of the *Saint*. At the elevation

of

of the Hoſt *Magdalen* being near at hand, but yet a wall betwixt, that the wall was conceived to open and to exhibite *Magdalen* to the view of them in the chappell, and that thus ſhe partaked of the conſecrated bread. When this *Abbateſſe* came into the chappel her ſelf upon ſome ſpeciall day, that ſhe would ſet off the ſolemnity of the day by ſome notable and conſpicuous miracle: For ſhe would ſometimes be lifted up above the ground three or foure cubits high; other ſometimes bearing the Image of Chriſt in her armes, weeping ſavourly, ſhe would make her haire to increaſe to that length and largeneſſe that it would come to her heels, and cover her all over and the Image of Chriſt in her armes, which anon notwithſtanding would ſhrink up again to its uſuall ſize; with a many ſuch ſpecious though unprofitable miracles.

But you'll ſay that the narration of theſe things is not *true*, but they are *feigned* for the advantage of the *Roman Religion*, and ſo it was profitable for the Church to forge them and record them to poſterity. A man that is unwilling to admit of any thing *ſupernaturall* would pleaſe himſelf with this generall ſhuffle and put-off. But when we come to the *Cataſtrophe* of the ſtory he will find it quite otherwiſe; for this *Saint* at laſt began to be ſuſpected for a *Sorcereſſe* as it is thought, and ſhe being conſcious, did of her own accord, to ſave her ſelf, make confeſſion of her wickedneſſe to the Viſiters of the Order, as they are called, viz. That for thirty yeares ſhee had been marryed to the *Divel* in the ſhape of an *Æthiopian*; that another *Divel* ſervant to this, when his Maſter was at dalliance with her in her cell, ſupplyed her place amongſt the *Numes* at their publick Devotions; that by vertue of this contract ſhe made with this *Spirit*, ſhe had done all thoſe miracles ſhe did. Upon this confeſſion ſhe was committed, and while ſhe was in durance, yet ſhe appear'd in her devout poſtures praying in the chappell as before at their ſet houres

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of prayer; which being told to the Visiters by the Nunnes, there was a strict watch over her that she should not stirre out. Nevertheless shee appeared in the chappell as before, though she were really in the prison.

Now what credit or advantage there can be to the *Roman Religion* by this story, let any man judge. Wherefore it is no figment of the Priests or Religious persons, nor Melancholy, nor any such matter (for how could so many spectatours at once be deluded by Melancholy?) but it ought to be deemed a reall *Truth*: And this *Magdalena Crucia* appearing in two severall places at once, it is manifest that there is such a thing as *Apparitions* of *Spirits*. But I must abstaine as yet from touching that argument, I having not dispatch'd what I propounded concerning the vomiting up of *Nailes*, the conveying of *Knives* and *pieces of Wood* into the Bodies of Men, and the like. Which things are so palpable and uncapable of delusion, that I think it worth the while to insist a little upon them.

CHAP. V.

Examples of Bewitch'd Persons that have had Balls of Haire, Nayles, Knives, Wood stuck with Pinns, pieces of Cloth, *and such like trash conveigh'd into their Bodies, with examples also of other Supernaturall Effects.*

I Will begin with that memorable true Story that *Langius* tels of one *Ulricus Neuseſſer* who being grievously tormented with a pain in his side, suddenly felt under his skin, which yet was whole, an iron *Naile* as he thought. And so it prov'd when the Chirurgion had cut it out: But nevertheless his great torments continued, which enraged him so, that he cut his own Throat. The third day when he was carried out to be buried, *Eucharius Rosenbader*, and *Joannes ab Ettenstet*, a great company of people standing

ſtanding about them, diſſected the Corps, and ripping up the Ventricle, found a *round piece* of *wood* of a good length, four *knives*, ſome even and ſharp, others indented like a Saw, with other two rough *pieces of Iron* a ſpan long. There was alſo a *ball of Haire*. This happened at *Fugenſtall*, 1539.

Wierus tells alſo a ſtory of one that was *poſſeſſed*, of which himſelf was an Eye-witneſſe, that vomited up *pieces of cloth* with *pins* ſtuck in them, *nailes*, *needles* and ſuch like ſtuffe: which he contends doth not come from the ſtomack, but by a preſtigious ſlight of the Devil is only ingeſted into the mouth.

Antonius Benivenius alſo witneſſes of his own knowledge, that a woman his Patient, after a great deal of torture, and diſquiet, and ſtaring diſtraction, and extraordinary ſwelling of her belly, at laſt fell a vomiting of long crooked *Nailes*, *Pinns*, and a clue of *Haire* and *Waxe*, and ſo great a *Cruſt of Bread* as no man's ſwallow could ever get down. Then ſhe fell a prophecying and raging in ſuch ſort as thoſe that are bewitched or poſſeſſed, ſo that the Phyſician was forced to leave her to the cure of the Church.

Meinerus Clatſius his Servant, when he was *bewitch'd*, his throat was ſo ſwelled that his face became blew again with it, and therefore his Miſtreſſe, *Judith* a devout Matron, fearing he would be choked, betook her ſelf to her prayers with the reſt of her Family. *William* in the mean time (for ſo was his name) begins to diſcharge at the mouth, and ſends out of his throat the forepart of the *Shepheards Breeches*, whole *Flints* and their fragments, clues of *Yarne*, beſides long *Locks* of Womens *Haire*, *Needles*, a piece of the *lining* of a *Boies Coat*, a *Peacocks feather* which he had pulled out of the taile of it eight dayes before, with other more ſlight ſtuffe.

Cardan tells a ſtory alſo of a good ſimple countrey fel-

low,

low and a friend of his, that had been a long time troubled with vomiting up *Glasse*, *Iron*, *Nailes* and *Haire*, and that at that time he told *Cardan* of it, he was not so perfectly restored but that something yet crash'd in his belly as if there were a *Bag* of *Glasse* in it.

I might add seasonably hereunto what is so credibly reported of Mrs. *Muschamp's* Child, that it was seen to vomit up pieces of *VVood* with *Pinns* stuck in it.

But I will conclude all with that Story of about thirty Children that were so strangely handled at *Amsterdam* 1566. of the truth whereof *VVierus* professeth himself very well assured. They were tortured very much, and cast violently upon the ground, but when they arose out of their fitt knew nothing but thought they had been onely asleep. For the remedying of this mischief they got the help of *Physicians*, *VVizards* and *Exorcists*, but without successe. Onely while the *Exorcists* were reading, the Children vomited up *Needles*, *Thimbles*, shreds of *Cloth*, pieces of *Pots*, *Glasse*. *Haire*, and other things of the like nature.

Now the advantage I would make of these stories is this, that these effects extraordinary and supernaturall being so palpable and permanent, they are not at all lyable to such Subterfuges as *Atheists* usually betake themselves to, as of *Melancholy*, & disturbance of *Phansy* in those that professe they see such strange things, or any *Fraud* or *Imposture* in those that act.

All that can with any shew of reason be alledged is this, That such partyes in their *fitts* of distraction may devoure such things as they vomit up, or at least put them into their mouthes. But they that are by might easily see that, distracted people doing things carelessly and openly. And these things happen to those that are thus handled against their wills; and as they are not discovered to doe any such things, of themselves, so neither do they confess afterwards that they did it, when they are come to their right

ſenſes; and ordinarily it is found out that ſome Woman or other by *Sorcery* or *Witchcraft* was the Authour of it.

Beſides it is evident that there can be no miſtake at all in ſome of theſe paſſages; For how can an iron *Naile* get betwixt the skin and the fleſh, the skin not at all ripped or touch'd? Or how is it poſſible for any body to ſwallow down *Knives* and *pieces* of *Iron* a ſpan long? which beſides that ſtory of *Ulricus Neuſeſſer*, is made good in another of a young Wench, who when ſhe had made cleane a paire of ſhoes with a *Knife*, which ſhe put in her boſome, ſhe after ſeeking for it, it could not be found any where, till at length it began to diſcover it ſelf in a ſwelling on her left ſide, and at laſt was pulled out thence by the Chirurgion. You may read the whole ſtory in *Wierus*, lib. 4. It was done at *Levenſteet* in the Dukedome of *Brunſwick* 1562. An old Women had come to the houſe in the morning, and a ſtrange *black Dog* was found under the table.

There are alſo other miraculous and ſupernaturall effects, as in that maid of *Saxonies* ſpeaking of Greek; and in another in *Italy* telling what was the beſt verſe in all *Virgill*. In another whom *Celius Rhodiginus* profeſs'd he ſaw that ſpoke from betwixt her legs. Another at *Paris* whom Dr. *Picard* and other Divines would have diſpoſſeſt, whom one *Hollerius* a Phyſician deriding, as if it had been nothing but Melancholy in the Woman and Ignorance in thoſe Divines, was after convinc'd of the contrary, when he ſaw her ſtanding betwixt two other women and crying out of a ſudden, diſcerning her hands to be ſo faſt bound that there was no looſing of them without cutting the ſtring. There was not the appearance of any thing to any body but to the *poſſeſſed* onely, who ſaid ſhe ſaw then a white cloud come neer her when ſhe was bound.

Chap. VI.

The Apparition Eckerken. *The Story of the* pyed Piper. *A* Triton *or* Sea-God *seen on the banks of* Rubicon. *Of the* Imps *of* Witches, *and whether those old women be guilty of so much dotage as the* Atheist *fancies them. That such things passe betwixt them and their* Imps *as are impossible to be imputed to* Melancholy. *The examination of* John Winnick *of* Molesworth. *The reason of* Sealing Covenants *with the* Divell.

But it is now high time to cleare up this more dim and cloudy discovery of *Spirits* into more distinct and articulate *Apparitions*, according as I did at first propound. And these I shall cast into two ranks; Such as appeare near to us on the *Ground*, or such as are seen afarr off, above in the Aire. And here again to begin with small things first. Near *Elton* a Village half a mile distant from *Embrica* in the *Dukedome of Cleve*, there was a thing had its haunt, they called it *Eckerken*; there appeared never more then the shape of an *Hand*, but it would beat travellers, pull them off from their horses, and overturn carriages. This could be no *Phansy*, there following so reall *Effects*.

The story of the *pyed Piper*, that first by his pipe gathered together all the *Rats* and *Mice*, and drown'd them in the River, and afterward, being defrauded of his reward, which the Town promis'd him if he could deliver them from the plague of those *Vermine*, took his opportunity, and by the same pipe made the *Children* of the town follow him, and leading them into a Hill that opened, buried them there all alive; hath so evident proof of it in the town of *Hammel* where it was done, that it ought not at all to be discredited. For the fact is very Religiously kept amongst their ancient Records, painted out also in their

Church-windowes, and is an *Epoche* joyn'd with the yeare of our Lord in their Bills and Indentures and other Law-instruments.

That also seems to me beyond all exception and evasion which *Suetonius* relates of a *Spectrum* appearing on the banks of the River *Rubicon*: wch was thus, *Julius Cæsar* having marched with his Armie to this River, which divides *Gallia Citerior* from *Italy*, and being very doubtfull with himself whither he should passe over into *Italy* or not, there was seen on the River side a Man of a prodigious stature and form playing on a Reed. The strangeness of his person as well as the pleasantnesse of his Musick had drawn severall of the Shepherds unto him, as also many of the Souldiers, amongst whom were some Trumpeters; which this *Triton* (as *Melanchthon* ventures to call him) or *Sea God* well observing, nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and sounding a March with that strength and violence, that he seem'd to rend the Heavens, and made the Aire ring again with the mighty forciblenes of the Blast, in this manner he passed over to the other side of the River. Whereupon *Cæsar* taking the *Omen*, leaves off all further dispute with himself carries over his Army enters *Italy*, secure of successe from so manifest tokens of the favour of the Gods.

To confirme this truth of *Apparitions*, if we would but admit the free confessions of *VVitches* concerning their *Impes*, whom they so frequently see and converse withall, know them by their names, and do obeisance to them; the point would be put quite out of all doubt, and their proofs would be so many, that no volume would be large enough to containe them. But forsooth these must be all *Melancholy old women* that dote and bring themselves into danger by their own *Phansyes* and *Conceits*. But that they doe not dote, I am better assured of, then of their not doting, that say they do. For to satisfy my own curiosity I have

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examined severall of them, and they have discours'd as cunningly as any of their quality and education. But by what I have read and observ'd I discerne they serve a very perfidious Master, who playes wreaks many times on purpose to betray them. But that's only by the by.

I demand concerning these *Witches*, who confesse their contract and frequent converse with the *Divel*; some with him in one shape, others in another; whether mere *Melancholy* and *Imagination* can put *Powders*, *Rods*, *Oyntments*, and such like things into their hands, and tell them the use of them, can impresse *Markes* upon their bodies. so deep as to take away all sense in that place, can put *Silver* and *Gold* into their hands, which afterwards commonly proves but either Counters, Leaves, or Shells, or some such like useless matter? These reall effects cannot be by mere *Melancholy*. For if a man receive any thing into his hand, be it what it will be, there was some body that gave it him. And therefore the *Witch* receiving some reall thing from this or that other shape that appeared unto her, it is an evident signe, that it was an externall thing that she saw, not a mere figuration of her *melancholy Phansy*. There are innumerable examples of this kind, but the thing is so triviall and ordinary that it wants no instances. I will only set down one, wherein there is the apparition of three Spirits.

John Winnick of *Molseworth* in *Huntington-shire* being examin'd 11. April 1646. confessed as followes. Having „ lost his purse with seven shillings in it, for which he „ suspected one in the family where he lived, he saith, that „ on a Friday while he was making hay bottles in the barn, „ and swore and curs'd and rag'd, and wisht to himself that „ some *wise* body would help him to his purse and money „ again, there appear'd unto him a *Spirit* in the shape of a „ *Beare* but not so big as a *Coney*, who promis'd upon condi- „ tion that he would fall down and worship him, he would

„ help him to his purſe. He aſſented to it, and the *Spirit* told „ him to morrow about this time he ſhould find his purſe „ upon the floor where he made bottles, and that he would „ then come himſelf alſo; which was done accordingly: and „ thus at the time appointed recovering his purſe he fell „ down upon his knees to the *Spirit*, and ſaid, *My Lord „ and God I thank you.* This *Spirit* brought then with him „ two other, in the ſhape the one of a white *Cat*, the other „ of a *Coney*, which at the command of the *Beare-Spirit* he „ worſhipped alſo. The *Beare-Spirit* told him he muſt „ have his Soul when he dyed, that he muſt ſuck of „ his body, that he muſt have ſome of his Bloud to ſeale the „ Covenant. To all which he agreed, and ſo the *Beare-„ Spirit* leaping up to his ſhoulder, prick'd him on the „ head, and thence took bloud. After that, they all three „ vaniſhed, but ever ſince came to him once every twenty „ four houres, and ſuck'd on his body, where the *markes* „ are found. And that they had continually done thus for „ this twenty nine yeares together. That all theſe things ſhould be a mere *dreame* is a conceit more ſlight and fooliſh than any dreame poſſibly can be. For that receiving of his purſe was a palpable and ſenſible pledge of the truth of all the reſt. And it is incredible that ſuch a *ſeries* of circumſtances back'd with twenty nine yeares experience of being ſuck'd and viſited dayly, ſometimes in the day time, moſt commonly by night, by the ſame three *Familiars*, ſhould be nothing but the hanging together of ſo many *Melancholy Conceits* and *Phanſies*.

Nor doth the *ſealing* of *Covenants* and *writing* with *Bloud* make ſuch ſtories as theſe more to be ſuſpected: For it is not at all unreaſonable that ſuch Ceremonies ſhould paſſe betwixt a *Spirit* and a *Man*, when the like palpable Rites are uſed for the more firmly tying of Man to God. For whatſoever is craſſe and externall leaves a ſtronger Impreſſe upon the *Phanſy*, and the remembrance of it ſtrikes

strikes the mind with more efficacy. So that assuredly the *Divel* hath the greater hanck upon the Soul of a *Witch* or *Wizard*, that hath been perswaded to complete their *Contract* with him in such a grosse sensible way, and keepes them more fast from revolting from him, than if they had only contracted in bare words.

CHAP. VII.

The nocturnall Conventicles *of* Witches; *that they have often dissolved & disappeared at the naming of the* Name *of* God *or* Jesus Christ; *and that the party thus speaking has found himself alone in the fields many miles from home. The* Dancing *of Men, Women and cloven-footed* Satyres *at mid-day*; John Michaell *piping from the bough of an Oake, &c.*

BUt I shall now adde further stories that ought to gain credit for the conspicuous effects recited in them. As that which *Paulus Grillandus* reports of one not far from *Rome*, who at the perswasion of his wife *anointing* himself, as she had done before him, was carried away in the aire to a great *Assembly* of *Wizards* and *VVitches*, where they were feasting under a Nut-Tree. But this stranger not relishing his cheate without Salt, at last the Salt coming, and he blessing of *God* for it, at that *Name* the whole Assembly disappeared, and he poore man was left alone naked an hundred miles off from home; whither when he had got he accused his wife, she confess'd the fact, discovering also her companions, who were therefore burnt with her.

The same Authour writes a like story of a young girle thirteen years old in the Dukedome of *Spalatto*, who being brought into the like company and admiring the strangenesse of the thing, and crying out *Blessed God, what's here to do*! made the whole assembly vanish, was left herself in the field alone, and wandring up and down was found

by a countrey man to whom shee told the whole matter.

So the Husband of the Witch of *Lochiæ*, whom she brought into the like Assembly, by saying *O my God where are we?* made all to vanish, and found himself naked alone in the field fifteen dayes journey from home.

Severall other stories to this purpose *Bodinus* sets down, which these sensible effects of being so far distant from home and being found naked in the fields, shew to be no freakes of *Melancholy*, but certain *truth*. But that the *Divel* in these junquetings appeares to the Guests in the form of a *Satyr*, *black Goat*, or else sometimes in the shape of an ill-favoured *black man*, is the ordinary confession of *Witches*, by this way discovered and convicted.

Of his appearance in the shape of a *man* in *black* at least, if not a *black man*, a young woman committed for the suspicion of *Witchcraft*, at the castle in *Cambridge* told my learned friend *Dr. Cudworth* and my self this story. How one *Lendall-wife*, who afterwards at *Cambridge* suffered for a *Witch*, made a motion to her of procuring her a husband; she accepted of it. The day and hour appointed, her *Sweet-heart* met her at *Lendall's* house. He brake the businesse to her; but in the middle of the conference she did but turne her head aside and he was vanished, and instead of a good proper Yeomanlike *Man* there was found in the chaire, where he did sit, nothing but a young *Whelp* lying on the cushion.

Shee told us also how upon a time when she dwelt with a Dame in a little town near *Cambridge*, and was sent into the fields to gather sticks, that *Lendall-wife* did meet her there and urged the old businesse again, and because she would not consent to it, that shee beat her unmercifully, pulled off all her cloathes, and left her naked and in a manner dead upon the ground, and that she thought, if her Dame had not come to seek her, and had not found her, she had died no other death.

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She told us also how at another time the door being shut and she going to bed, that her *Sweet-heart* came to her himself, earnestly desiring that the Match might goe on; which she as resolutely refusing, he grew very angry, and asked her if she would make a fool of him, and gave her such a parring blow upon her thigh, that it was black and blew a good while after. But that which I aime at happened sometime betwixt these passages I have already related.

While this marriage was driving on, the Wench was again invited to *Lendall-wife's* house, where she might meet with her *Sweet-heart* at a supper. Shee told us, when she was come, that shee waited a great while below, and marvelled that there was neither fire nor rost-meat nor any thing else that could promise any such entertainment as was expected, nor did she see any thing brought into the house all the while she was there, and yet notwithstanding, that at supper time the table was well furnish't as well with *guests* as *meat*. He that did sit at the upper end of the table was all in *black*, to whom the rest gave very much respect, bowing themselves with a great deal of reverence whenever they spake to him. But what the wench seemed most of all affected with, was that the company spake such a *Language* as she understood not; and *Lendall-wife* whom at other times, she said, she could understand very well, when she spake then at table she could not understand at all. Old *Stranguidge* (of whom there hath been reported ever since I came to the Universitie that he was carried over *Shelford* Steeple upon a *black Hogge* and tore his breeches upon the weather-cock) was one of the company. I doe not remember any other she told us of that wee knew; but there were severall that she her self knew not. It was darke when they went to supper, and yet there was neither candle nor candlestick on the board, but a *moveable light* hovered over them, that wafted it self this way

and

and that way in the aire betwixt the ſeeling and the table. Under this glimmering lamp they ate their victuals and entertain'd diſcourſe in that unknown Dialect. She amazed at the ſtrangeneſſe of the buſineſſe and weary of attending of ſo uncouth a company, as ſhe ſaid, ſlunck away from them and left them.

As for my own part, I ſhould have looked upon this whole Narration as a mere idle *fancy* or ſick mans *dream*, had it not been that my beliefe was ſo much enlarged by that palpable ſatisfaction I received from what wee heard from foure or five *VVitches* which we lately examined before: And yet what I heard was but ſuch matters as are ordinarily acknowledged by ſuch *VVitches* as will confeſſe. And therefore I ſhall rather leave my Reader to wait the like opportunity, then trouble my ſelf with ſetting down any further examinations of my own.

I will only adde a Story or two out of *Remigius* concerning theſe *Conventicles* of *Witches*, and then I will procced to ſome other proofs.

John of *Hembach* was carried by his Mother being a *Witch* to one of theſe Conventicles, and becauſe he had learnt to play on the *Pipe*, was commanded by her to exerciſe his faculty & to get up into a Tree, that they might the better hear his Muſick. Which he doing, & looking upon the Dancers, how uncouth and ridiculous they were in their Motions and Geſtures, being ſtruck with admiration at the novelty of the matter, ſuddenly burſt out into theſe words, *Good God, what a mad company have we here!* Which was no ſooner ſaid, but down came *John*, *Pipe* and all, and hurt his ſhoulder with the tumbling caſt, who when he called to the company to help him, found himſelf alone, for they had all vaniſh'd. *John of Hembach* told the ſtory, but people knew not what to make of it, till ſome of that mad Crue that danc'd to his pipe, were apprehended upon other ſuſpicions, as *Catharina Prævotia*, *Kelvers Orilla*,

Orilla, and others, who made good every whit what *John* had before told (though they knew nothing of what he told before) adding also more particularly that the place where he pip'd to them was *Mayhush*.

The other memorable Story that I shall relate out of *Remigius* is this. One *Nicolea Langbernhard*, while she was going towards *Assenuntura* along a hedge side, spied in the next field (it was about Noon-time of day) a company of men and women dancing in a ring; and the posture of their bodies being uncouth and unusuall made her view them more attentively, whereby she discerned some of them to have cloven feet, like Oxen or Goats (it should seem they were *Spirits* in the shape of lusty *Satyrs*) she being astonish'd with fear cryes out, *Jesus help me and send me well home.* She had no sooner said so, but they all vanished saving onely one *Peter Grospetter*, whom a little afterwards she saw snatch'd up into the aire and to let fall his Maulkin (a stick that they make cleane ovens withall) and her self was also driven so forcibly with the winde, that it made her almost loose her breath. She was faine to keep her bed three dayes after.

This *Peter* (though at first he would have followed the Law on *Nicolea* for slandring him, yet) afterward freely confess'd and discovered others of his companions, as *Barbelia* the wife of *Joannes Latomus*, *Mayetta* the wife of *Laurentius*, who confessed she danced with those cloven-footed Creatures at what time *Peter* was amongst them. And for further evidence of the businesse *John Michaell*, Herds-man, did confesse, that while they thus danced, he plaid upon his *Crooked staffe*, and struck upon it with his fingers, as if it had been a *Pipe*, sitting upon an high bough of an Oake; and that so soon as *Nicolea* called upon the name of *Jesus*, he tumbled down headlong to the ground, but was presently catch'd up again with a whirldwind, and carryed to *Weiller Meadowes*, where he had left his Herds a little before.

Adde

Adde unto all this, that there was found in the place where they danced a *round Circle* wherein there was the manifest markes of the treading of cloven feet, which were seen from the day after *Nicolea* had discover'd the businesse, till the next Winter that the plough cut them out. These things happened in the yeare 1590.

Chap. VIII.

Of Fairy Circles. *A larger discussion of those Controversies betwixt* Bodinus *and* Remigius, *viz. whether the Bodyes of Witches be really* transformed *into the shape of Wolves and other Creatures; whether the Souls of Witches be not sometimes at those nocturnall Conventicles, their bodies being left at home; as also whether they leave not their bodies in those Extasies they put themselves in when they promise to fetch certain newes from remote places in a very short time.*

IT might be here very seasonable, upon the foregoing story, to enquire into the nature of those large *darke Rings* in the grasse, which they call *Fairy Circles*, whether they be the *Rendezvouz* of *Witches*, or the dancing places of those little pupper-Spirits which they call *Elves* or *Fairies*. But these curiosities I leave to more busy Wits. I am onely intent now upon my serious purpose of proving there *are Spirits*; which I think I have made a pretty good progresse in already, and have produced such narrations that cannot but gain credit with such as are not perversly and willfully incredulous.

There is another more profitable question started, if it could be decided, concerning these *Night-revellings* of *Witches*, whether they be not sometimes there, their bodies lying at home, as sundry Stories seem to favour that opinion: *Bodinus* is for it, *Remigius* is against it.

It

It is the ſame queſtion, whether when *VVitches* or *VVizards* profeſſe they will tell what is done within ſo many miles compaſſe, and afterwards to give a proof of their skill firſt anoint their bodies and then fall down dead in a manner, and ſo lye a competent time ſenſeleſſe, whether, I ſay, their ſouls go out of their bodies, or all be but repreſented to their Imagination.

We may add a third, which may happily better fetch off the other two; And that is concerning your Ἀνθρωποι (which the *Germans* call *Were-VVolff*; the French *Loups garous*) *Men* transformed into *VVolves*: and there is much what the ſame reaſon of other *Transformations*. I ſhall not trouble you with any Hiſtories of them, though I might produce many. But as well thoſe that hold it is but a deluſion of the Divell and mere Tragedies in Dreames, as they that ſay they are reall Tranſactions, do acknowledge, that thoſe parties that have confeſſed themſelves thus transformed have been *weary* and *ſore* with running, have been *wounded* and the like. *Bodinus* here alſo is deſerted of *Remigius*, who is of the ſame mind with *VVierus*, that ſly, ſmooth Phyſician, and faithfull Patron of *VVitches*, who will be ſure to load the *Divell* as much as he can, his ſhoulders being more able to bear it, and ſo to eaſe the *Haggs*.

But for mine own part, though I will not undertake to decide the controverſy, yet I thinke it not amiſſe to declare, that *Bodinus* may very well make good his own, notwithſtanding any thing thoſe do alledge to the contrary. For that which *Wierus* and *Remigius* ſeem ſo much to ſtand upon, that it is too great a power for the Divell and too great indignity to Man, that he ſhould be able thus to *transform* him; are in my mind but ſlight Rhetorications, no ſound Arguments.

For what is that *outward miſhapement* of *Body* to the *inward deformity* of their *Souls*, which he helps on ſo notoriouſly? And they having given themſelves over to him ſo wholy,

wholy, why may he not uſe them thus *here*, when they ſhall be worſe uſed by him *hereafter*? And for the changeing of the *ſpecies* of things, if that were a power too big to be granted the Divell, yet it is no more done here, when he thus transforms a *Man* into a *VVolf*, then when he transforms *himſelf* into the ſhape of a *Man*. For this *VVolf* is ſtill a *Man*, and that *Man* is ſtill a *Divell*. For it is ſo as the Poet ſayes it was in *Ulyſſes* his companions which *Circe* turned into *Hoggs*, They had the Head, the Voice, the Body and Briſtles of *Hoggs*;

———— Αὐτὰρ ὁ νοῦς ἦν ἔμπεδος ὡς τὸ πρόσθεν.

But their Underſtanding was unchanged, they had the Mind and Memory of a *Man* as before. As *Petrus Bourgotus* profeſſeth that when his companion *Michael Verdung* had anointed his body and transform'd him into a *Wolf*, when he look'd upon his hairy feet he was at firſt affraid of himſelf.

Now therefore it being plain that nothing materiall is alledged to the contrary, and that men confeſſe they are turn'd into *Wolves*, and acknowledge the ſalvage cruelties they then committed upon *Children*, *Women* and *Sheep*, that they find themſelves exceeding *weary*, and ſometimes *wounded*; it is more naturall to conclude they were *really* thus *transformed*, then that it was a mere *Deluſion* of *Phanſy*.

For I conceive the Divell gets into their body, and by his ſubtile ſubſtance, more operative and ſearching than any fire or putrifying liquour, melts the yielding *Compages* of the body to ſuch a conſiſtency, and ſo much of it as is fitt for his purpoſe, and makes it plyable to his imagination: and then it is as eaſy for him to work it into what *Shape* he pleaſeth, as it is to work the Aire into ſuch forms and figures as he ordinarily doth. Nor is it any more difficulty for

for him to mollify what is hard, then it is to harden what is so soft and fluid as the Aire.

And he that hath this power, we can never stick to give him that which is lesse, *viz.* to instruct men how they shall for a time *forsake their Bodies*, and come in again. For can it be a hard thing for him, that can thus melt and take a pieces the particles of the Body, to have the skill and power to loosen the Soul, a substance really distinct from the Body and separable from it; which at last is done by the easy course of Nature, at that finall dissolution of Soul and Body which we call *Death*? But no course of Nature ever transforms the body of *Man* into the shape of a *Wolf*; so that this is more hard and exorbitant from the order of Nature then the other.

I but you'l say the greatnesse and incredibleness of the Miracle is this; That there should be an actuall *separation* of *Soul* and *Body* and yet no *Death*. But this is not at all strange if we consider that *Death* is properly a disjunction of the Soul from the Body by reason of the *Bodie's unfitnesse* any longer to entertain the Soul, which may be caused by extremity of *Diseases*, outward *Violence* or *Age*; And if the Divell could restore such bodies as these to life, it were a miracle indeed. But this is not such a miracle, nor is the Body properly dead, though the Soul be out of it. For the *life* of the Body is nothing else but that *fitnesse* to be actuated by the Soul. The conservation whereof is help'd, as I conceive, by the *anointing* of the Body before the *Extasy*; which ointment filling the pores keeps out the cold and keeps in the heat and Spirits, that the frame and temper of the Body may continue in fit case to entertain the Soul again at her return. So the vital streames of the carcasse being not yet spent, the pristine operations of life are presently again kindled, as a candle new blown out and as yet reeking, suddenly catches fire from the flame of another, though at some distance, the light gliding down along the smoke.

Where-

Wherefore there being nothing in the nature of the thing that ſhould make us incredulous, theſe *Sorcereſſes* ſo confidently pronouncing that they are *out* of their *Bodies* at ſuch times, and ſee and do ſuch & ſuch things, meet one another, bring meſſages, diſcover ſecrets and the like, it is more naturall and eaſy to conclude they be *really out* of their *Bodies*, then in them. Which we ſhould the more eaſily be induced to believe, if we could give credit to that Story *Wierus* tells of a Souldier out of whoſe mouth whileſt he was aſleep a thing in in the ſhape of a *Weſell* came, which nuddling along in the graſſe and at laſt coming to a brook ſide, very buſily attempting to get over, but not being able, ſome one of the ſtanders by that ſaw it, made a bridge for it of his ſword, which it paſſed over by, and coming back made uſe of the ſame paſſage, and then entred into the Souldier's mouth again, many looking on: when he waked he told how he dream'd he had gone over an iron Bridge, and other particulars anſwerable to what the ſpectatours had ſeen afore-hand. *Wierus* acknowledgeth the truth of the ſtory, but will by all meanes have it to be the *Divell*, not the *Soul* of the Man; which he doth in a tender regard to the *Witches*, that from ſuch a truth as this they might not be made ſo obnoxious to ſuſpicion that their *Extaſies* are not mere *Dreames* and *Deluſions* of the Divell, but are accompanied with *reall effects*.

I will not take upon me to decide ſo nice a controverſy, only I will make bold to intermeddle thus farre as to pronounce *Bodinus* his opinion, not at all unworthy of a rationall and ſagacious man. And that though by his being much addicted to ſuch like ſpeculations he might attribute ſome naturall effects to the miniſtry of *Spirits*, when there was no need ſo to doe, yet his judgement in other things of this kind is no more to be ſlighted for that, then *Carteſius*, that ſtupendious Mechanicall Witt, is to be diſallowed in thoſe excellent inventions of the cauſes of thoſe more

generall

generall *Phænomena* of Nature, because by his successe in those he was imboldned to enlarge his Principles too farre, and to assert that *Animalls* themselves were mere *Machina's*: like *Aristoxenus* the Musician that made the *Soul* nothing else but an *Harmony*; of whom *Tully* pleasantly observes, *Quod non recessit ab arte sua.*

Every *Genius* and *Temper*, as the sundry sorts of Beasts and living Creatures, have their proper excrement: and it is the part of a wise man to take notice of it, and to chuse what is profitable, as well as to abandon what is useless and excrementitious.

CHAP. IX.

The Coldnesse *of those* bodyes *that* Spirits appear in *witnessed by the experience of* Cardan *and* Bourgotus. *The naturall Reason of this* Coldnesse. *That the Divell does really* lye *with Witches. That the very substance of Spirits is not* fire. *Spirits* skirmishing *on the ground. Field*-fights *and Sea*-fights *seen in the* Aire.

But to return into the way, I might adde other stories of your *Dæmones Metallici*, your *Guardian Genii*, such as that of *Socrates*, and that other of which *Bodinus* tells an ample story, which hee received from him who had the society and assistance of such an *Angell* or *Genius*, which for my own part I give as much credit to as to any story in *Livy* or *Plutarch*: Your *Lares familiares*, as also those that haunt and vexe families appearing to many and leaving very sensible effects of their appearings. But I will not so farre tire either my self or my Reader. I will only name one or two stories more, rather then recite them. As that of *Cardan*, who writes as you may see in *Otho Melander*, that a *Spirit* that familiarly was seen in the house of a friend of his, one night layd his hand upon his brow which felt intolerably *cold*. And so *Petrus Bourgotus*

confessed that when the *Divell* gave him his hand to kisse, it felt *cold*. And many more examples there be to this purpose.

And indeed it stands to very good reason that the bodies of *Divels* being nothing but *coagulated Aire* should be *cold*, as well as *coagulated Water*, which is *Snow* or *Ice* and that it should have a more keen and piercing *cold*, it consisting of more subtile particles, than those of *water*, and therefore more fit to insinuate, and more accurately and stingingly, to affect and touch the nerves.

Wherefore *Witches* confessing so frequently as they do, that the Divel *lyes with them*, and withall complaining of his tedious and offensive *coldnesse*, it is a shrewd presumption that he doth lie with them *indeed*, and that it is not a mere *Dreame*, as their friend *Wierus* would have it.

Hence we may also discover the folly of that opinion that makes the very essence of *Spirits* to be *fire*: for how unfit that would be to coagulate the aire is plain at first sight. It would rather *melt* and dissolve these consistencies then constringe them and *freeze* them in a manner. But it is rather manifest that the essence of *Spirits* is a substance specifically distinct from all corporeall matter whatsoever. But my intent is not to Philosophize concerning the nature of *Spirits*, but only to prove their *Existence*. Which the story of the *Spectre* at *Ephesus* may be a further argument of. For that old man which *Apollonius* told the *Ephesians* was the walking plague of the city, when they stoned him and uncovered the heap, appear'd in the shape of an huge *black dog* as big as the biggest Lion. This could be no imposture of *Melancholy* nor *Fraud* of any Priest. And the learned *Grotius*, a man far from all Levity and vain Credulity, is so secure of the truth of *Tyaneus* his *Miracles*, that he does not stick to term him impudent, that has the face to deny them.

Our *English Chronicles* also tell us of *Apparitions, armed men, foot* and *horse, fighting* upon the ground in the North

North part of *England* and in *Ireland* for many Evenings together, seen by many hundreds of men at once, and that the grasse was troden down in the places where they were seen to fight their *Battailes*: which agreeth with *Nicolea Langbernhard* her Story of the *cloven-footed Dancers*, that left the print of their hoofs in the *ring* they trod down, for a long time after.

But this *skirmishing* upon the Earth puts me in mind of the last part of this argument, and bids me look up into the *Aire*. Where omitting all other Prodigies I shall only take notice of what is most notorious, and of which there can by no meanes be given any other account, then that it is the effect of *Spirits*. And this is the appearance of *armed men fighting* and encountring one another in the *Sky*. There are so many examples of these Prodigies in *Historians*, that it were superfluous to instance in any. That before the great slaughter of no lesse than fourescore thousand made by *Antiochus* in *Jerusalem* recorded in the second of *Maccabees* chap. 5. is famous. The Historian there writes that through „ all the city for the space almost of fourty dayes there were „ seen *Horsemen* running in the *aire*, in cloth of Gold, and „ *Arm'd* with Lances, like a band of Souldiers, and *Troops* „ of Horsemen in array *encountring* and running one against „ another, with shaking of shields, and multitudes of pikes, „ and drawing of swords, and casting of darts, and glittering „ of golden ornaments, and harnesse of all sorts. And *Josephus* writes also concerning the like Prodigies, that happened before the destruction of the City by *Titus*, prefacing first, that they were incredible, were it not that they were recorded by those that were Eye-witnesses of them.

The like *Apparitions* were seen before the civill warres of *Marius* and *Sylla*. And *Melanchthon* affirmes that a world of such Prodigies were seen all over *Germany* from 1524 to 1548. *Snellius* amongst other places doth particularize in *Amersfort*, where these fightings were seen

not much higher then the houſe tops; as alſo in *Amſterdam* where there was a Sea-fight appearing in the aire for an houre or two together, many thouſands of men looking on. And to ſay nothing of what hath been ſeen in *England* not long ago, there is lately a punctuall narration of ſuch a Sea-fight ſeen by certain *Hollanders*, and ſent over hither into *England*, but a *Lion* appearing alone at the end of that *Apparition*, though it may be true for ought I know, yet it makes it obnoxious to *Suſpicion* and evaſion and ſo unprofitable for my purpoſe. But the *Phænomena* of this kind, whoſe reports cannot be ſuſpected to be in ſubſerviency to any Politick deſigne, ought in reaſon to be held true, when there have been many profeſſ'd Eye-witneſſes of them. And they being reſolvable into no *naturall* cauſes, it is evident that we muſt acknowledge *ſupernaturall* ones, ſuch as *Spirits*, *Intelligences* or *Angels*, term them what you pleaſe.

Chap. X.

A very memorable ſtory of a certain pious man, who had the continuall Society of a Guardian Genius.

I Had here ended all my Stories, were I not tempted by that remarkable one in *Bodinus*, to out-run my Method. I but named it heretofore, I ſhall tell it now more at large. I am the more willingly drawn to relate it, ſuch examples of the conſociation of *good Spirits* being very ſcarce in Hiſtory. The main reaſon whereof, as I conceive, is becauſe ſo very *few men* are heartily and ſincerely *good*. The Narration is more conſiderable in that he that writes it, had it from the man's own mouth whom it concerns; and is as follows.

This Party, a holy and pious man, as it ſhould ſeem, and an acquaintance of *Bodinus's*, freely told him, how that he had a certain *Spirit* that did perpetually accompany him, which

which he was then first aware of, when he had attain'd to about thirty seven years of Age, but conceiv'd that the said *Spirit* had been present with him all his life time, as he gathered from certain Monitory *Dreams* and *Visions*, whereby he was forewarn'd as well of severall dangers as vices. That this *Spirit* discovered himself to him after he had for a whole year together earnestly pray'd to God to send *a good Angell* to him, to be the Guide and Governer of his life and actions; adding also, that before and after Prayer he used to spend two or three houres in meditation and reading the Scriptures, diligently enquiring with himself, what *Religion*, amongst those many that are controverted in the world, might be best, beseeching God that he would be pleased to direct him to it. And that he did not allow of their way, that at all adventures pray to God to confirm them in that opinion they have already preconceived, be it right or wrong. That while he was thus busy with himself in matters of Religion, that he light on a passage in *Philo Judaus* in his Book *De Sacrificiis*, where he writes, that *a good and holy Man can offer no greater nor more acceptable Sacrifice to God, then the Oblation of himself*, and therefore following *Philo's* counsell, that he offered his *Soul* to God. And that after that, amongst many other divine *Dreames* and *Visions*, he once in his sleep seemed to hear the voice of God saying to him, *I will save thy Soul, I am he that before appeared unto thee.* Afterwards that the *Spirit* every day would knock at the doore about three or four a clock in the morning, though he rising and opening the doore could see no body, but that the *Spirit* persisted in this course, and unlesse he did rise, would thus rouze him up.

This trouble and boisterousnesse made him begin to conceit that it was some *evill Spirit* that thus haunted him, and therefore he daily pray'd earnestly unto God, that he would be pleased to send a *good Angell* to him, and often

also sung Psalmes, having most of them by heart.

Wherefore the *Spirit* afterward knocked more gently at the doore, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he; for he often touched and stirred a Drinking-glasse that stood in his chamber, which did not a little amaze him.

Two dayes after when he entertain'd at supper a certain friend of his, *Secretary* to the *King*, that this friend of his was much abash'd while he heard the *Spirit thumping* on the bench hard by him, and was strucken with fear, but he bad him be of good courage, there was no hurt towards; and the better to assure him of it, told him the truth of the whole Matter.

Wherefore from that time, saith *Bodinus*, he did affirm that this *Spirit* was alwayes with him, and by some sensible signe did ever advertize him of things: as by striking his *right eare* if he did any thing amisse; if otherwise, his *left*. If any body came to *circumvent* him, that his *right eare* was struck, but his *left eare*, if a *good man* and to *good ends* accosted him. If he was about to eat or drink any thing that would hurt him, or intended or purposed with himself to do any thing that would prove ill, that he was inhibited by a *signe*, and if he delaid to follow his businesse, that he was quickened by a *signe* given him.

When he began to praise God in Psalmes and to declare his marveilous Acts, that he was presently raised and strengthened with a spirituall and supernaturall power.

That he daily begg'd of God that he would teach him his Will, his Law and his Truth; And that he set one day of the week apart for reading the Scripture and Meditation, with singing of Psalmes, and that he did not stirr out of his house all that day; But that in his ordinary conversation he was sufficiently merry and of a chearfull minde, and he cited that saying for it, *Vidi facies Sanctorum lætas.* But

in

in his conversing with others, if he had talkéd vainly and indiscreetly, or had some daies together neglected his *Devotions*, that he was forthwith admonished thereof by a *Dreame*. That he was also admonished to rise betimes in the Morning, and that about four of the clock a voice would come to him while he was asleep, saying, *Who gets up first to pray?*

He told *Bodinus* also how he was often admonish'd to give *Almes*, and that the more *Charity* he bestow'd, the more prosperous he was. And that on a time when his enemies sought after his life, and knew that he was to go by water, that his Father in a *Dreame* brought two *Horses* to him, the one *white*, the other *bay*; and that therefore he bid his servant hire him two horses, and though he told him nothing of the colours, that yet he brought him a *white* one and a *bay* one.

That in all difficulties, journeyings and what other enterprizes soever, he used to ask counsell of God, and that one night, when he had begged his blessing, while he slept he saw a *Vision* wherein his Father seemed to blesse him.

At another time, when he was in very great *Danger*, and was newly gone to bed, he said that the *Spirit* would not let him alone till he had raised him again, wherefore he watched and pray'd all that night. The day after he escaped the hands of his Persecuters in a wonderfull manner; which being done, in his next sleep he heard a *voice* saying, Now sing, *Qui sedet in latibulo Altissimi.*

A great many other passages this Party told *Bodinus*, so many indeed, that he thought it an endlesse labour to recite them all. But what remains of those he has recited, I will not stick to take the pains of transcribing them.

Bodinus asked him why he would not *speak to the Spirit* for the gaining of the more plain and familiar converse with it. He answered that he once attempted it, but the *Spirit*

inſtantly ſtruck the doore with that vehemency, as if he had knock'd upon it with an hammer, whereby he gathered his *diſlike* of the matter.

But though the *Spirit* would not talk with him, yet he could make uſe of his judgement in the reading of books and moderating his ſtudies. For if he took an *ill book* into his hands and fell a reading, the *Spirit* would *ſtrike* it, that he might lay it down, and would alſo ſundry times, be the books what they would, *hinder* him from *reading* and *writing* overmuch, that his minde might reſt, and ſilently meditate with it ſelf. He added alſo, that very often while he was *awake*, a ſmall, ſubtile, inarticulate *ſound* would come unto his eares.

Bodinus further enquiring whether he ever ſee the *Shape* and *Form* of the *Spirit*, he told him that while he was *awake* he never ſee any thing but a certain *light* very *bright* and *clear* and of a *round Compaſſe* and *Figure*; But that once, being in great jeopardy of his life, and having heartily pray'd to God that he would be pleaſed to provide for his ſafety, about break of day, amidſt his ſlumberings and wakings, he eſpyde on his bed where he lay *a young Boy clad in a white Garment tinctured ſomewhat with a touch of purple, and of a viſage admirably lovely and beautifull to behold.* This he confidently affirmed to *Bodinus* for a certain truth.

Chap. XI.

Certain Enquiries upon the preceding Story; as, What theſe Guardian Genii *may be. Whether* one or more *of them be allotted to every man, or to ſome* none. *What may be the reaſon of Spirits ſo* ſeldome appearing; *And whether they have any ſettled* Shape *or no. What their* manner *is* of aſſiſting *men in either Devotion or Prophecy. Whether every mans complexion is capable of the*

the Society of a good Genius. *And lastly whether it be lawfull to pray to God to send such a* Genius *or* Angel *to one or no.*

IT is beside my present scope, as I have already professed, to enter into any more particular and more curious Disquisitions concerning the nature of *Spirits*, my ayme being now onely to demonstrate their *Existence* by those strange *Effects* recorded every where in History. But this last Narration is so extraordinarily remarkable, that it were a piece of disrespect done to it, to dismisse it without some Enquiries at least into such *Problems* as it naturally affords to our consideration, though it may well seem plainly beyond the power of humane Witt, or lawes of Modesty to determine any thing therein.

In the first place therefore, it cannot but amuse a man's minde to think what these officious *Spirits* should be, that so willingly sometimes offer themselves to consociate with a man; whether they may be *Angels* uncapable of incorporation into humane Bodies, which vulgarly is conceived: Or whether the *Souls of the deceased*, they having more affinity with mortality and humane frailty then the other, and so more sensible of our necessities and infirmities, having once felt them themselves; a reason alledged for the Incarnation of *Christ* by the Authour to the *Hebrews*: Which opinion has no worse Favourers then *Plutarch*, *Maximus Tyrius*, and other *Platonists*: Or lastly, whether there may not be of *both sorts*. For separate Souls being ἀγγελοι, *in a condition not unlike the Angels themselves*, it is easy to conceive that they may very well undergo the like Offices.

Secondly we are invited to enquire, whether every man have his *Guardian Genius* or no. That *Witches* have many, such as they are, their own confessions testify. The *Pythagoreans* were of opinion that every man has two *Genii*, a

good

good one and a *bad* one. Which *Mahomet* has taken into his Religion, adding also, that they sit on Mens shoulders with table-books in their hands, and that the one writes down all the *good*, the other all the *evill* a man does. But such expressions as those I look upon as Symbolicall rather then Naturall. And I think it more reasonable that a man changing the frame of his minde changes his *Genius* withall: Or rather, unless a man be very sincere and single-hearted that he is left to common Providence, as well as if he be not desperately wicked or deplorably miserable, scarce any particular *evill Spirit* interposes or offers himself a perpetuall *Assistent* in his affaires and fortunes. But extreme Poverty, irksome old Age, want of Friends, the Contempt, Injury and Hardheartednesse of evill Neighbours, working upon a Soul low sunk into the body and wholy devoid of the Divine life, does sometimes kindle so sharp, so eager, and so piercing a desire of Satisfaction and Revenge, that the shrecks of men while they are a murdering, the howling of a Wolf in the fields in the night, or the squeaking and roring of tortured Beasts do not so certainly call to them those of their own kinde, as this powerfull *Magick* of a pensive and complaining soul in the bitternesse of it's affliction attracts the ayd of these over-officious *Spirits*. So that it is most probable that they that are the forwardest to *hang Witches* are the first that *made* them, and have no more goodnesse nor true piety then those they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further then the Law will permit them, and therefore they securely starve the poor helpless *man*, though with a great deal of clamour of justice they will revenge the death of their *Hogg*, or *Cow*.

Thirdly it were worth our disquisition, why *Spirits* so *seldome* now adayes *appear*, especially those that are *good*; whether it be not the *wickednesse* of the present *Age*, as I have

have already hinted; or the generall *prejudice* men have against all *Spirits* that appear, that they must be straightwayes *Divells*; or the *frailty* of *humane nature* that is not usually able to bear the appearance of a *Spirit*, no more then other Animalls are, for into what agonies *Horses* and *Doggs* are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a *reall Apparition* from our own Imaginations; or lastly whether it be the *condition* of *Spirits* themselves, who, it may be, without some violence done to their own nature cannot become visible, it being happily as troublesome a thing to them, to keep themselves in one steady visible consistency in the aire, as it is for men that dive, to hold their breath in the water.

Fourthly it may deserve our search, whether *Spirits* have any settled *forme* or *shape*. *Angells* are commonly pictured like good plump cherry-cheek'd Lads. Which is no wonder, the boldnesse of the same *Artists* not sticking to picture God Almighty in the shape of an old man. In both it is as it pleases the *Painter*. But this story seems rather to favour their opinion, that say that *Angells* and seperate *Souls* have no settled *forme* but what they please to give themselves upon occasion, by the power of their own Phansy. *Ficinus*, as I remember, somewhere calls them *Aereall Starres*. And the *good Genii* seem to me to be as the benigne Eyes of God running to and fro in the world with love and pitty beholding the innocent endeavours of harmlesse and single-hearted men, ever ready to doe them good and to help them.

What I conceive of separate *Soules* and *Spirits*, I cannot better expresse then I have already in my *Poem* of *the Praexistency of the Soul*. And I hope it will be no sin to be better then my word, who in my *Preface* have promisssed no *Poetry* at all, but I shall not think much to offer to your view these two Stanzas out of the forenamed *Poem*.

Like

Like to a light *fast lock'd in* Lanthorn dark,
Whereby by Night our wary steps we guide
In flabby streets, and dirty Chanels mark;
Some weaker rayes from the black top do glide,
And flusher streams perhaps through th' horny side.
But when we've past the perill of the way,
Arriv'd at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beames as bright as Summer's day?

Even so the Soul *in this contracted state,*
Confin'd to these straight Instruments of Sense,
More dull and narrowly doth operate;
At this hole heares, the Sight must ray from thence,
Here tasts, there smells; But when she's gone from hence,
Like naked Lamp she is one shining Spheare,
And round about has perfect cognoscence
What ere in her Horizon *doth appear;*
She is one Orb of sense, all Eye, all airy Eear.

And what I speak there of the condition of the *Soul* out of the Body, I think is easily applicable to other *Genii*, or *Spirits*.

The fift Enquiry may be, how these *good Genii* become *serviceable* to men, for either heightening their *Devotions* or inabling them to *Prophecy*; whether it can be by any other way then by descending into their *bodies* and possessing the heart and braine. For the *Euchites*, who affected the gift of *Prophecy* by familiarity with *evill Spirits*, did utterly obliterate in their Souls the πατρικὰ σύμβολα, the Principles of Goodnesse and Honesty (as you may see in *Psellus* περὶ ἐνεργείας δαιμόνων) that the *evill Spirits* might come into their bodies, whom those sparks of virtue, as they said, would drive away, but those being extinguish'd they could come in and possess them and inable them to *prophecy*.

phecy. And that the *Imps* of *Witches* do ſometimes enter their own *bodies* as well as their's to whom they ſend them, is plain in the Story of the *Witches* of *Warbois*. It is alſo the opinion of *Triſmegiſt*, that theſe *Spirits* get into the *Veines* and *Arteries* both of men and beaſts.

Wherefore concerning the *Dreames* and *Viſions* of this holy man that ſo freely imparted himſelf to *Bodinus*, it may be conceived reaſonable that the *good Genius* inſinuated himſelf into his very *Body*, as well as the *bad* into the bodies of the wicked, and that reſiding in his *braine* and figuring of it, by thinking of this or that Object, as we ourſelves figure it when we think, the external ſenſes being laid aſleep, thoſe figurations would eaſily be repreſented to the *Common ſenſe*; and that *Memory* recovering them when he awaked, they could not but ſeem to him as other *Dreames* did ſaving that they were better, they ever ſignifying ſome thing of importance unto him.

But thoſe Raptures of *Devotion* by day, might be by the *Spirits* kindling a purer kinde of Love-flame in his heart, as well as by fortifying and raiſing his Imagination. And how far a man ſhall be carried beyond himſelf by this redoubled ſoul in him, none, I think, can well conceive unleſſe they had the experience of it.

And if this be their manner of communion, it may well be enquired into, in the ſixt place, whether *all men* be capable of conſociation with theſe *good Genii*. *Cardan* ſomewhere intimates that their approaches are deprehenſible by certain *ſweet ſmells* they caſt. From whence it may ſeem not improbable, that thoſe bodies that ſmell *ſweet* themſelves, where the mind does not ſtink with pride and hypocriſy, have ſome naturall advantage for the gaining their ſociety. But if there be any peculiar *complexion* or *naturall condition* required, it will prove leſſe hopefull for every one to obtaine their acquaintance. Yet *Regeneration* come to it's due pitch, though it can not be without much paine and anguiſh,

anguish, may well *rectify* all uncleanneſſe of nature; ſo that no ſingularly good and ſincere man can reaſonably deſpaire of their Familiarity. For he that is ſo highly in favour with the *Prince*, it is no wonder he is taken notice of by his *Courtiers*.

But the laſt and moſt conſiderable queſtion is, whether it be lawfull to *pray* to God for ſuch a *good Genius* or *Angell*. For the Example in the foregoing ſtory ſeems a ſufficient warrant. But I conceive Faith and Deſire ought to be full-ſayle to make ſuch Voiages proſperous, and our end and purpoſe pure and ſincere. But if Pride, Conceitednesſe, or Affectation of ſome peculiar priviledge above other Mortalls, ſpurre a man up to ſo bold an Enterpriſe, his Devotions will no more move either *God* or the *Good Genii*, then the whining voice of a Counterfeit will ſtirr the affection of the diſcreetly Charitable. Nay this high Preſumption may invite ſome reall *Fiends* to put a worſe jeſt upon him then was put upon that tattered Rogue *Guzman*, by thoſe *Mock-Spirits*, for his ſo impudently pretending Kindred, and ſo boldly intruding himſelf into the knowledge and acquaintance, of the Gentry and Nobility of *Genoa*.

But the ſafeſt *Magick* is the ſincere conſecrating a mans Soul to God, and the aſpiring to nothing but ſo profound a pitch of Humility as not to be conſcious to ourſelves of being at all touched with the praiſe and applauſe of men; and to ſuch a free and univerſall ſenſe of Charity as to be delighted with the welfare of another as much as our own. They that ſolely have their eye upon theſe will find comingin what ever their heart can deſire. But they that put forth their hand to catch at high things, as they phanſy, and neglect theſe, prove at laſt but a plague to themſelves, and a Laughing-ſtock to the world.

Theſe are the ſeverall Speculations that the foregoing Narration would naturally beget in the mindes of the curious

curious. But methinks I hear the *Atheist* replying to all this, That I have run a long division upon very uncertain grounds, and asking me not without some scorn and anger, whether I believe that multifarious Fable I have rehearsed out of *Bodinus* and so much descanted upon. To which I answer, That I will not take my oath that the most likely passage in all *Plutarch's Lives*, or *Livies History* is assuredly true. But however that I am not ashamed to professe, that I am as well assured in my own judgement of the *existence* of *Spirits*, as that I have met with men in *Westminster-Hall*, or seen Beasts in *Smithfield*.

CHAP. XII.

That whether the Species *of things have been from all* Eternity, *or whether they rose out of the Earth by degrees in* Time, *the* Frame *of them is such, that against all the Evasions of the* Atheist *they naturally imply that there is a God.*

THus have we gone through the many and manifold effects represented to our senses on this wide Theater of the World. The faintest and obscurest whereof are Arguments full enough to prove the existence of a *Deity*. But some being more palpable then other some, and more accommodate to awaken the dull and slow belief of the *Atheist* into the acknowledgement of a *God*, it will not be amisse to take notice of what *Evasions* he attempts to make for the extricating himself out of those that he pharisies the most sensibly to entangle him, and the most strongly to hinder his escape.

And such are especially these two last I insisted upon, the curious *frame* of *Mans body*, and *Appiritions*. And the force of the former some indeavour to evade thus; That „ there hath ever been Man and Woman and other *Species* „ in the world, and so it is no wonder that like should propagate

„ pagate its like, and therefore that there is no want of any „ other inviſible or materiall cauſe but the *ſpecies* of things „ themſelves: And ſo theſe admirable contrivances in Na- „ ture muſt imply no divine *VViſdome* nor *Counſell* or any „ ſuch thing.

But here I demand whether there were *ever* any *Man* that was not *mortall*, and whether there be any *mortall* that had not a *beginning*, and if he had, it muſt be either by *Generation* or *Creation*. If by *Creation*, there is a *God*. If by æquivocall *Generation*, as riſing out of the Earth, our argument will hold good ſtill notwithſtanding this evaſion, But if you'll ſay there was never any man in the world but was born of a Woman, this muſt amount but to thus much, that there hath been an *infinite* number of *ſucceſſions* of births. If there be meant by it any thing more then thus, it will not prove ſenſe.

For though our Phanſy cannot run through an *infinite ſeries* of Effects, yet our Reaſon is aſſured there is no Effect without a Cauſe, and be the Progreſſe of Cauſes and Effects as *infinite* as it will, at laſt we reſolve it naturally into ſome *Firſt*; and he that denies this, ſeems to me willfully to winke againſt the light of Nature, and do violence to the faculties of his minde. And therefore of neceſſity there muſt be at leaſt one *firſt Man* and *VVoman* which are firſt *ordine Naturæ*, though *infinity* of time reckoning from the preſent cauſeth a confuſion & obſcurity in our apprehenſions. And theſe which are thus *firſt* in *order* of *Nature* or *Cauſality* muſt alſo exiſt firſt before there can be any other Men or Women in the World. And therefore concerning theſe firſt it being manifeſt that they were born of no Parents, it follows they were *Created* or roſe out of the Earth, and ſo the *Evaſion* will be fruſtrated.

Beſides if you affirm that there was *never* any *Man* in the world but who was born of a *VVoman*, and ſo grew to

Man's

Mans estate by degrees, it will fall to some mans share to be a *Babe* and a *Man* at once, or to be both *Father* and *Child*. For so soon as Mankind was (let it be from Æternity, and beyond Æternity is nothing) those that then existed were begot of *some body*, and there was *nothing* before them to beget them, therefore they begot *themselves*.

But that they should at once then have been *perfect men*, their substances being of alterable and passive matter, that is wrought diversly and by degrees into that frame it hath, is as rash, as if they should say that *Bootes*, and *Shooes*, and *Stockins*, and *Pyes*, and *Peels*, and *Ovens* have been together with all *Æternity*: when as it is manifest there ought to be an orderly intervall of time before these things can be, wherein must precede the killing of Oxen, and flaying of them, as also of Sheep, tanning, spinning, cutting, and many more such like circumstances. So that it is enormously ridiculous to say that *Mankind* might have been at once from all *Æternity*, unless the Omnipotency of a God, who can do what ever we can imagine and more, should by his unresistable *Fiat* cause such a thing in a moment so soon as himself was, which was ever, and he was never to seek for either power or skill.

But that the fluid *Matter* of it self should have been thus raised up from all *Æternity* into such compleat *Species* of things, is very groundless and irrationall. I say, that there ever should be such a thing as this in the world, a *man* at once existing of himself in this corporeall frame that we see, who notwithstanding did afterwards dye like other mortalls; is a fable above all Poeticall Figments whatsoever, and more incredible then the hardest Article that any Religion ever offered to the *Atheist's* belief.

Others therefore deserting this way of *Evasion* betake themselves to another, which, though it seem more plau-
„ sible at first view, is fully as frivolous. They say that all
„ the *Species* of things, *Man* himself not excepted, came

„ first out of the Earth by the omnifarious attempt of the „ particles of the Matter upon one another, which at last „ light on so lucky a construction and fabrick of the Bodies „ of Creatures as we see, and that having an infinite *series* „ of time to try all tricks in, they would of necessity at last „ come to this they are.

But I answer, that these particles might commit infinite *Tautologies* in their strokes and motions, and that therefore there was no such necessity at all of falling into those formes and shapes that appeare in the world.

Again, there is that excellent contrivance in the *Body*, suppose, of a *Man*, as I have heretofore instanced, that it cannot but be the effect of very accurate *Knowledge* and *Counsell*.

And lastly this concourse of *Atoms* they being left without a guide, it is a miracle above all apprehension, that they should produce no *inept Species* of things, such as should of their own nature have but three Leggs, and one Eye, or but one Eare, rowes of Teeth along the *Vertebræ* of their Backs, and the like, as I have above intimated, these *Ineptitudes* being more easy to hit upon, than such *accurate* and irreprehensible *frames* of Creatures.

But to elude the force of this Argument against the fortuitous concourse of *Atoms*, they'll excogitate this mad „ evasion; That Nature did indeed at first bring forth „ such ill-favoured and ill-appointed *Monsters*, as well as „ those that are of a more exquisite frame; but those that „ were more perfect fell upon those other and kill'd them, „ and devoured them, they being not so well provided of „ either limbs or senses as the other, and so were never able „ to hop fast enough from them, or maturely to discover the „ approaching dangers that ever and anon were coming „ upon them. But this unjust and audacious calumny cast upon God and Nature will be easily discover'd and convicted of falsehood if we do but consider,

First

First that *Trees*, *Herbs*, and *Flowers*, that do not stirre from their places, or exercise such fierce cruelty one upon another, that they all in their severall kinds are *handsome*, and *elegant*, and have no *ineptitude* or *defect* in them.

Secondly that all Creatures born of putrefaction, as *Mice*, and *Froggs* and the like, as those many hundreds of *Insects*, as *Grashoppers*, *Flyes*, *Spiders* and such other, that these also have a most *accurate contrivance* of *parts*, & that there is nothing fram'd rashly or ineptly in any of them.

Lastly in more perfect Creatures, as in the *Scotch Barnacles*, which *Historians* write of, of which if there be any doubt, yet *Gerard* relates that of his own knowledge, which is as admirable, and as much to our purpose, that there is a kind of *Fowle* which in *Lancashire* are called *Tree Geese*, they are bred out of rotten pieces of broken ships and trunks of Trees cast upon a little Iland in *Lancashire* they call the *Pile of Foulders*; the same Authour saith he hath found the like also in other parts of this Kingdome: Those *Fowles* in all respects, though bred thus of putrefaction, (and that they are thus bred is undeniably true as any man if he please may satisfy himself by consulting *Gerard* the very last page of his History of Plants) are of as an exact *Fabrick* of *Body*, and as fitly contriv'd for the functions of such a kind of living Creature, as any of those that are produced by propagation. Nay these kind of *Fowles* themselves do also propagate, which has imposed so upon the foolishness of some, that they have denied that other way of their generation, when as the being generated one way does not exclude the other, as is seen in *Froggs* and *Mice*.

Wherefore those productions out of the Earth and of Putrefaction being thus perfect and accurate in all points as well as others, it is a manifest discovery that Nature did never frame any *species* of things *ineptly* and *foolishly*, and that therefore she was ever guided by *Counsell* and *Prudence*

dence, that is, that *Nature* her self is the effect of an all-knowing *God*.

Nor doth this consideration onely take away this present *Evasion*, but doth more palpably and intelligibly enervate the former. For what boots it them to fly unto an infinite propagation of *Individualls* in the same æternall *Species*, as they imagine, that they might be able alwaies to assigne a Cause answerable to the Effect; when as there are such Effects as these, and Products of Putrefaction, where *Wisdome* and *Counsell* are as truely conspicuous as in others? For thus are they nevertheless necessarily illaqueated in that inconvenience which they thought to have escaped by so quaint a subtilty.

Chap. XIII.

That the Evasions of Atheists against Apparitions *are so weak and silly, that it is an evident Argument that they are convinced in their own Judgements of the Truth of these kinds of Phænomena, which forces them to answer as well as they can, though they be so ill provided.*

Now for their *Evasions* whereby they would elude the force of that Argument for *Spirits*, which is drawn from *Apparitions*, they are so weak and silly, that a man may be almost sure they were convinced in their judgement of the truth of such like Stories, else it had been better flatly to have denied them, then to feigne such idle and vain reasons of them.

For first they say they are nothing but *Imaginations*, and that there is nothing *reall without us* in such *Apparitions*.

But being beaten off from this slight account, for that many see the same thing at once, then they fly to so miraculous a power of *Phansy*, as if it were able to change the Aire into a reall shape and form, so that others may behold it, as well as he that fram'd it by the power of his *Phansy*.

Now

Now I demand of any man, whether this be not a harder Mysterie and more unconceivable then all the *Magicall Metamorphoses* of *Divells* or *Witches*. For it is farre easyer to conceive that some *knowing thing* in the *Aire* should thus transform the Aire into this or that shape, being in that part of the Aire it doth thus transform, then that the *Imagination* of man, which is but a Modification of his own mind, should be able at a distance to change it into such like Appearances. But suppose it could, can it *animate* the Aire that it doth thus metamorphize, and make it *speak*, and *answer* to questions, and *put things* into mens hands, and the like? O the credulity of besotted *Atheisme*! How intoxicated and infatuated are they in their conceits, being given up to sensuality, and having lost the free use of the naturall faculties of their minde!

But shall this force of *Imagination* reach as high as the *Clouds* also, and make Men *fight* pitched Battails *in the Aire*, running and charging one against the other?

Here the same bold pretender to Wit and Philosophy *Caesar Vaninus* (who cunningly and jugglingly endeavours to infuse the poyson of *Atheisme* into the mind of his Reader on every occasion) hath recourse to those old cast rags of *Epicurus* his School, the *Exuvious Effluxes* of things; and attempts to salve these *Phaenomena* thus; That the *vapours* of *mens bodies* and it seems of *Horses* too, are carried up into the *Aire* and fall into a certain proportionable posture of parts, and so imitate the figures of them aloft among the clouds.

But I demand how the vapours of the *Horses* finde the vapours of their *Riders*: and when and how long are they coming together: and whether they appeare not before there be any Armies in the Field to send up such vapours: and whether *Harnesse* and *Weapons* send up vapours too, as *Swords*, *Pikes*, and *Shields*: and how they come to light so happily into the hands of those Aeriall men

of warre, especially the vapours of *Metalls* (if they have any) being heavier in all likelyhood then the reeke of *Animalls* and *Men*: and lastly how they come to *discharge* at one another and to *fight*, there being neither life nor soul in them: and whether *Sounds* also have their *Exuviæ* that are reserved till these solemnities; for at *Alborough* in *Suffolke* 1642 were heard in the *Aire* very loud beatings of *Drums*, shooting of *Muskets*, and *Ordinance*, as also in other such like Prodigies there hath been heard the sounding of *Trumpets*, as *Snellius* writes. And *Pliny* also makes mention of the sounding of *Trumpets* and *clashing* of *Armour* heard out of the Heavens about the *Cymbrick* Wars, and often before. But here at *Alborough* all was concluded with a melodious noise of *Musicall instruments*.

The *Exuviæ* of *Fiddles* it seems fly up into the Aire too, or were those Musical Accents frozen there for a time, and at the heat and firing of the Canons the aire relenting and thawing became so harmoniously vocall? With what vain conceits are men intoxicated, that willfully wink against the light of Nature, and are estranged from the true knowledge and acknowledgment of a God!

But there is another *Evasion* which the same sedulous Insinuatour of *Atheisme* would make use of in case this should not hold, which seems more sober but no lesse false. And that is this: That these fightings and skirmishings in the *Aire* are only the *reflection* of some reall *Battail* on the *Earth*. But this in Nature is plainly impossible. For of necessity these Armies thus fighting, being at such a *distance* from the Spectatours that the fame of the Battail never arrives to their eares, their eyes can never behold it by any *reflexion* from the clouds. For besides that *reflexion* makes the images more *dim* then *direct* sight, such a *distance* from the Army to the clouds, and then from the clouds to our eye, will lessen the *Species* so exceedingly that they will not at all be *visible*.

Or if we could imagine that there might be some times such

such an advantage in the figure of these clouds as might in some sort remedie this *lessening* of the *Species*, yet their surfaces are so exceeding *rudely polish'd*, and *Reflection* which, as I said, is ever *dim* enough of it self, is here so extraordinarily *imperfect*, that they can never be able, according to the course of Nature, to returne the *Species* of Terrestriall Objects back again to our sight, it being so evident that they are unfit for what is of farr less difficulty. For we never finde them able to reflect the image of a *Starr* when as not onely glass, but every troubled pool or durty plash of water in the High-way does usually do it.

But that it is far easier for a *Star*, then for any of *these Objects* here upon Earth to be *reflected* to our Eyes by those rude naturall Looking-glasses placed among the clouds, sundry reasons will sufficiently inform us.

For first, The *Starrs* do not abate at all of their *usuall magnitude* in which they ordinarily appeare to us, by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them, for indeed the distance of the *Diameter* of the *Orbite* of the Earth makes none, as must be acknowledged by all those that admit of the annuall motion thereof. But a very few miles do exceedingly diminish the usuall biggnesse of the *Species* of an *Horse* or *Man*, even to that littlenesse, that they grow invisible. What then will become of his *Sword*, *Shield*, or *Speare*? And in these cases we now speak of, how great a journey the *Species* have from the Earth to the cloud that reflects them, I have intimated before.

Secondly it is manifest, that a *Starre* hath the prehemi-nence above these *Terrestiall Objects*, in that it is as *pure* a light as the *Sunne*, though not so *bigg*, but they but *opake* coloured bodies, and that therefore there is no comparison betwixt the vigour and strength of the *Species* of a *Starre* and of them.

Thirdly in the *Night-time*, the Eye being placed in the

ſhadow of the earth, thoſe *reflections* of a *Starr* will be yet more eaſily viſible ; whenas the great light of the *Sun* by *Day*, muſt needes much debilitate theſe reflected Images of the *Objects* upon the *Earth*, his beams ſtriking our Eyes with ſo ſtrong vibrations.

Fourthly and laſtly, there being *Starres* all over the Firmament, ſo as there is, it ſhould ſeem a hundred times more eaſie for naturall Cauſes to hit upon a *Paraſter* or *Paraſtron* (for let Analogie embolden me ſo to call theſe ſeldome or never ſeen *Phænomena*, the image of a ſingle *Starre* or whole *Conſtellation* reflected from the clouds) then upon a *Parelios* or *Paraſelene*. But now the ſtory of theſe is more then an hundred times more frequent then that of the *Paraſter*. For it is ſo ſeldome diſcovered that it is doubted whither it be or no, or rather acknowledged not to be, of which there can be no reaſon, but that the *clouds* are ſo *ill-poliſhed* that they are not able to reflect ſo conſiderable a light as a *Starre*. From whence I think, we may ſafely gather, that it is therefore impoſſible that they ſhould reflect ſo debile *Species* as the *Colours*, and *Shapes* of Beaſts and Men, and that ſo accurately, as that we may ſee their *ſwords*, *helmets*, *ſhields*, *ſpeares*, and the like.

Wherefore it is plaine that theſe *Apparitions* on high in the *Aire*, are no *Reflections* of any *Objects* upon *Earth*; or if it were imaginable that they were, that ſome *ſupernaturall cauſe* muſt aſſiſt to conglaciate & poliſh the Surfaces of the clouds to ſuch an extraordinary accuracy of figure & ſmoothneſſe, as will ſuffice for ſuch prodigious *Reflections*.

And that theſe *Spirits* that rule in the *Aire* may not act upon the Materials there, as well as *Men* here upon the *Earth* work upon the parts thereof, as alſo upon the neighbouring Elements ſo farre as they can reach, ſhaping, perfecting, and directing things, according to their own purpoſe and pleaſure, I know no reaſon at all in Nature or Philoſophy ,for any man to deny. For that the help of ſome officious *Genii* is implyed in ſuch like *Prodigies* as theſe, the

the *seasonablenesse* of their appearance seems no contemptible argument, they being according to the observation of Historians, the *Forerunners of Commotions and Troubles* in all Kingdomes and Common-wealths.

Yet nevertheless as good Artificers as I here suppose, they working upon nature must be bounded by the Laws of Nature. And *Reflection* will have its limits as well as *Refractiõ*, whither for conveiance of *Species* or kindling of heat; the Lawes and bounds whereof that discerning Wit *Cartesius* being well aware of, doth generously and judiciously pronounce; *That a* burning-Glasse, *the distance of whose* focus *from the* Glasse *doth not beare a lesse proportion to the* Diameter *thereof, then the distance of the Earth from the Sun to the* Diameter *of the Sun, will burn no more vehemently then the direct raies of the Sun will do without it, though in other respects this* Glasse *were as exactly shaped & curiously polished, as could be expected from the hand of an Angel.*

I have now compleated this present Treatise against *Atheisme* in all the three parts therof: upon which while I cast mine eye and view that clear and irrefutable evidence of the cause I have undertaken, the *external Appearances* of *things* in the world so faithfully seconding the undeniable dictates of the *innate Principles* of our own mindes, I cannot but wth cõfidence aver, That there is not any one Notion in all Philosophy more certain & demonstrable then that *there is a God.*

And verily I think I have ransacked all the corners of every kind of Philosophy that can pretend to bear any stroke in this Controversie, with that diligence, that I may safely pronounce, that it is mere brutish *Ignorance* or *Impudence*, no *Skill* in *Nature* or the *Knowledge* of things, that can encourage any man to professe *Atheisme*, or to embrace it at the proposall of those that make profession of it.

But so I conceive it is, that at first some famously *learned* men being not so indiscreetly zealous and superstitious as others, have been mistaken by *Idiots* and traduced for *Atheists*, and then ever after some one vain-glorious Fool or other,

other, hath affected with what safety he could to seem *Atheisticall*, that he might thereby forsooth be reputed the more *learned*, or the *profounder Naturalliſt*.

But I dare assure any man, that if he doe but search into the bottome of this enormous *Diſeaſe of the Soul*, as *Triſmegiſt* truely calles it, he will find nothing to be the cause thereof, but either *Vanity* of mind, or brutish *Senſuality*, & an untamed desire of satisfying a mans own *will* in every thing, an *obnoxious* Conscience, and a base *Fear* of divine vengeance, *Ignorance* of the scantness & insufficiency of second causes, a jumbled *Feculencie* and *Incompoſednesſe* of the spirits by reason of perpetuall Intemperance & Luxurie, or else a dark bedeading *Melancholy* that so starves and kils the apprehension of the Soul in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold Earth, or dry Grave-moulds.

And to such slow Constitutions as these, I shall not wonder, if as the *firſt Part* of my discourse must seem marvelous subtile, so the last appear ridiculously incredible. But they are to remember that I do not here appeal to the Complexional humours or peculiar Relishes of men, that arise out of the temper of the *body*, but to the known & unalterable *Idea's* of the *mind*, to the *Phanomena* of *Nature* and Records of *Hiſtory*. Upon the last whereof if I have something more fully insisted, it is not to be imputed to any vain Credulity of mine, or that I take a pleasure in telling strange stories, but that I thought fit to fortify and strengthen the Faith of others as much as I could; being well assured that a contemptuous misbelief of such like Narrations concerning *Spirits*, and an endeavour of making them all ridiculous and incredible, is a dangerous Prelude to *Atheiſme* it self, or else a more close and crafty Profession or Insinuation of it. For assuredly that Saying was nothing so true in Politicks, *No Biſhop, no King*; as this is in Metaphysicks, *No Spirit, no God*.

A Table

A Table of the Chapters of each Book.

Book I.

I. *The seasonable usefulness of the present Discourse, or the Motives that put the Author upon these indeavours of demonstrating that there is a God.* pag. 1

II. *What is meant by demonstrating there is a God; and that the mind of man, unless he do violence to his faculties, willfully assent or dissent from that which notwithstanding may have a bare possibility of being otherwise.* 2

III. *An attempt towards the finding out the true Notion or Definition of God, and a clear Conviction that there is an indelible* Idea *of a* Being absolutely perfect *in the mind of Man.* 6

IV. *What Notions are more particularly comprised in the* Idea *of a* Being absolutely perfect. *That the difficulty of framing the conception of a thing ought to be no argument against the existence thereof: the nature of corporeall Matter being so perplex'd and intricate, which yet all men acknowledge to exist. That the* Idea *of a* Spirit *is as easy a Notion as of any other substance what ever. What powers and properties are contain'd in the Notion of a* Spirit. *That* Eternity *and* Infinity, *if God were not, would be cast upon something else; so that* Atheisme *cannot free the mind from such Intricacies.* Goodness, Knowledge *and* Power, *Notions of highest perfection, and therefore necessarily included in the* Idea *of a* Being absolutely perfect. 8

V. *That the Soul of Man is not* Abrasa Tabula, *and in what sense she might be said ever to have had the actuall knowledge of eternall truths in her.* 13

VI. *That the Soul of Man has of herself* actual Knowledge *in her, made good by sundry Instances and Arguments.* 14

VII. *That*

VII. *The mind of man being not unfurnish'd of* Innate Truth, *that we are with confidence to attend to her naturall and unprejudic'd Dictates and Suggestions. That some Notions and Truths are at least naturally and unavoidably assented unto by the soul, whether she have of her self Actuall Knowledge in her or not. And that the definition of a* Being absolutely perfect *is such. And that this* absolutely perfect Being is *God, the* Creatour *and* Contriver *of all things.* 17

VIII. *The first Argument for the Existence of God taken from the* Idea *of God as it is* representative of his Nature *and Perfection. From whence also it is undeniably demonstrated that there can be no more Gods then* One. 19

IX. *The second Argument from the* Idea *of God as it is* Subjected in our Souls, *and is the fittest Natural means imaginable to bring us to the knowledge of our Maker. That bare* possibility *ought to have no power upon the mind, to either hasten or hinder it's assent in any thing. We being dealt with in all points as if there were a God, that naturally we are to conclude there is one.* 25

X. Naturall Conscience, *and* Religious Veneration, *arguments of the Existence of God.* 29

XI. *Of the Nature of the* Soul *of Man, whether she be a mere* Modification *of the* Body, *or a* Substance *really* distinct, *and then whether* corporeal *or* incorporeal. 35

The Second Book.

I. *The* Universall Matter *of the* World *be it homogeneall or heterogeneall, self-mov'd or resting of it self, that it can never be contriv'd into that* Order *it is without the Superintendency of a God.* 43

II. *The* perpetuall Parallelisme of the Axis of the Earth *and* its due proportion of Inclination, *as also the* course

of

of the Moon crossing the Ecliptick, *evident arguments that the fluid Matter is guided by a divine Providence. The Atheists Sophisme of arguing from some petty inconsiderable Effects of the Motion of the Matter, that the said Motion is the cause of all things, seasonably detected and deservedly derided.* 47

III. *That* Rivers, Quarries of stone, Timber-Wood, Metalls, Mineralls, *and* the Magnet, *considering the nature of Man, what use he can make of them, are manifest signes that the rude Motion of the Matter is not left to it self, but is under the guidance and Super-intendency of an all-wise* God. 53

IV. *A further proof of Divine Providence taken from the* Sea, *and the large train of Causes laid together in reference to* Navigation. 56

V. *Though the mere motion of the Matter may do something, yet it will not amount to the production of* Plants *and* Animalls. *That it is no Botch in Nature that some* Phænomena *be the results of Motion, others of Substantiall Formes. That* Beauty *is not a mere Phansy: and that the* Beauty of Plants *is an argument that they are from an Intellectuall Principle.* 59

VI. *The* Seeds *and* Signatures of Plants, *arguments of a divine Providence.* 64

VII. *Arguments of divine Providence drawn from the* Usefulnesse *of* Plants. 69

VIII. *The* Usefulnesse *of* Animalls *an argument of divine Providence.* 74

IX. *Arguments of divine Providence fetched from the* Pulchritude *of* Animalls, *as also from the* manner *of their* Propagation. 78

X. *The* Frame *or* Fabrick of the Bodies of Animalls *plainly argue that there is a God.* 86

XI. *The particular* Frames *of the Bodies of* Fowls *or* Birds *palpable signes of Divine Providence.* 91

XII. *Una-*

XII. *Unavoydable Arguments for divine Providence taken from the* accurate Structure of Mans Body, *from the* Passions of his Mind, *and* fitnesse of the whole Man to be an Inhabiter of the Universe. 93

The Third Book.

I. *That, good men not alwayes faring best in this world, the great examples of Divine Vengeance upon wicked and blasphemous Persons are not so convincing to the obstinate* Atheist. *The irreligious Jeares and Sacrileges of* Dionysius *of* Syracuse. *That there have been true* Miracles *in the world as well as false, and what are the best and safest wayes to distinguish them that we may not be impos'd upon by History.* 105

II. *The Moving of a* Sieve *by a Charme.* Coskinomancy. *A Magicall cure of an Horse. The Charming of* Serpents. *A strange Example of one* Death-stricken *as he walked the Streets. A story of a suddain winde that had like to have thrown down the Gallows at the hanging of two Witches.* 109

III. *That* Winds *and* Tempests *are raised upon mere* Ceremonies *or forms of words prov'd by sundry Examples.* Margaret Warne *discharg'd upon an Oake at a Thunder-Clap.* Amantius *and* Rotarius *cast headlong out of a Cloud upon a house top. The Witch of* Constance *seen by the Shepheards to ride through the Aire.* 111

IV. *Supernatural Effects observ'd in them that are* Bewitch'd *and* Possess'd. *The famous Story of* Magdalena Crucia. 115

V. *Examples of Bewitch'd Persons that have had* Balls of Haire, Nayles, Knives, Wood stuck with Pinns, pieces of Cloth, *and such like trash conveigh'd into their Bodies, with examples also of other Supernaturall Effects.* 119

VI. *The*

VI. *The Apparition* Eckerken. *The Story of the* pyed Piper. *A* Triton *or* Sea-God *seen on the banks of* Rubicon. *Of the* Imps *of* Witches, *and whether those old women be guilty of so much dotage as the* Atheist *fancies them. That such things passe betwixt them and their* Imps *as are impossible to be imputed to* Melancholy. *The examination of* John Winnick *of* Molesworth. *The reason of* Sealing Covenants *with the* Divell. 123

VII. *The nocturnal* Conventicles *of* Witches; *that they have often dissolved and disappeared at the naming of the* Name *of* God *or* Jesus Christ; *and that the party thus speaking has found himself alone in the fields many miles from home. The* Dancing *of Men, Women and cloven-footed* Satyres *at mid-day;* John Michaell *piping from the bough of an Oake, &c.* 127

VIII. *Of* Fairy Circles. *A larger discussion of those Controversies betwixt* Bodinus *and* Remigius, *viz. whether the Bodyes of Witches be really* transformed *into the shape of Wolves and other Creatures; whether the Souls of Witches be not sometimes at those nocturnall Conventicles, their Bodies being left at home; as also whether they leav. not their bodies in those Extasies they put themselves in, when they promise to fetch certain newes from remote places in a very short time.* 132

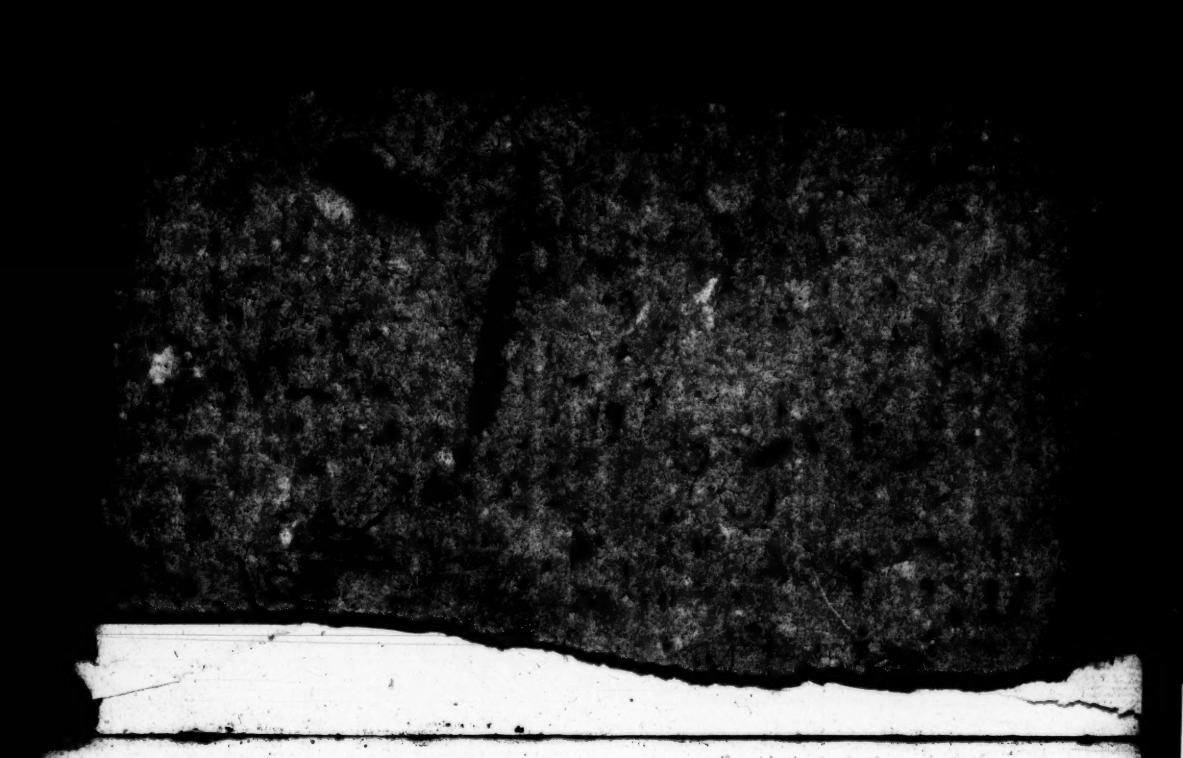
IX. *The* Coldnesse *of those* bodyes *that* Spirits appear in *witnessed by the experience of* Cardan *and* Bourgotus. *The naturall Reason of this* Coldnesse. *That the Divell does really* lye *with Witches. That the very substance of Spirits is not* fire. *Spirits* skirmishing *on the ground. Field-*fights *and Sea-*fights *seen in the* Aire. 137

X. *A very memorable story of a certain pious man, who had the continuall Society of a* Guardian Genius. 140

XI. *Certain Enquiries upon the preceding Story; as, What these* Guardian Genii *may be. Whether* one or more *of them be allotted to every man, or to some* none. *What*

What may be the reason of Spirits so seldome appearing; And whether they have any settled Shape *or no. What their* manner *is* of assisting *men in either Devotion or Prophecy. Whether every mans complexion is capable of the Society of a* good Genius. *And lastly whether it be lawfull to pray to God to send such a* Genius *or* Angel *to one or no.* 144

XII. *That whether the* Species *of things have been from all* Etemity, *or whether they rose out of the Earth by degrees in* Time, *the* Frame *of them is such, that against all the Evasions of the* Atheist *they naturally imply that there is a God.* 151

XIII. *That the Evasions of the* Atheists *against* Apparitions *are so weak and silly, that it is an evident argument that they are convinced in their own judgements of the truth of these kinds of* Phænomena, *which forces them to answer as well as they can, though they be so ill provided.* 158

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